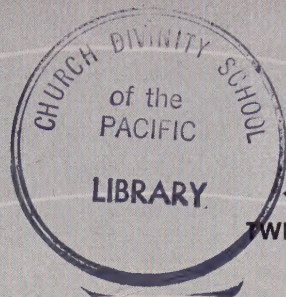


EPISCOPAL Churchnews



AURELIA

The Church's one founda-tion Is Je-sus Christ her Lord.

She is his new cre-a-tion By wa-ter and the word:

From heav'n he came and sought her To be his ho-ly bride

And he bought her, And for her life he died. Ame

A detailed illustration of a Gothic cathedral with multiple spires and intricate architectural details, positioned behind the lower staves of the musical score.

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COMING EVENTS

THE CHURCH'S CALENDAR

St. James, July 25

NATIONAL EVENTS

Workshop for directors of Christian education, NCC, Williams Bay, Wis. Conference Point Camp, July 23-29 . . . American Institute of Scientific Studies for the Prevention of Alcoholism, Washington, D. C. American University, July 30-Aug. 10 . . . Radio-television workshop, Broadcasting and Film Commission, NCC, New York, N. Y. Union Theological Sem., July 30-Aug. 10.

REGIONAL EVENTS

Kansas conference, UCYM, Elmdale, Kans. Camp Wood, July 24-28 . . . Adult conference, Brighton, Mich. Parishfield, July 25-29 . . . Midwest Catholic Sociology school, ACU, Sycamore, Ill. Bishop McLaren Center, July 30-Aug. 2 . . . Texas conference, UCYM, Lake Brownwood, Texas. Camp Christian, July 30-Aug. 3 . . . Church and Group Life laboratory, Evanston, Ill. Seabury-Western Theological Seminary, July 30-Aug. 22 . . . North Carolina conference, UCYM, Swannanoa, N. C. Southern Churchmen's Camp, Aug. 4-9.

DIOCESAN EVENTS

Church School leaders' conference, Morrilton, Ark. Camp Mitchell, July 23-26 . . . Youth advisors conference, Waycross, Miss. Camp Bratton-Green, July 27-29 . . . Woman's Auxiliary retreat, Orkney Springs, Va. Shrine Mont, July 27-29 . . . Parish Life conference, Morrilton, Ark. Camp Mitchell, July 27-29 . . . Adult conference, McCall, Idaho. Paradise Point, July 27-30 . . . Christian Education workshop, Healdsburg, Calif. El Rancho del Obispo, July 27-Aug. 1 . . . Layment conference, Rose Hill, Miss. July 28-29 . . . Christian Education workshop, Orkney Springs, Va. Shrine Mont, July 29-Aug. 3 . . . Family group conferences, McCall, Idaho. Paradise Point, July 30-Aug. 14.

AT THE SEMINARIES

Graduate School of Theology, Sewanee, Tenn. Univ. of the South, July 25-Aug. 29.

MUSIC

Church Music conference, Morrilton, Ark. Camp Mitchell, July 30-Aug. 3 . . . Short music school, Evergreen, Colo. Conference Center, July 27-Aug. 6.

RADIO

"Dean Bartlett," NBC, San Francisco, Calif. Sunday, 9 a.m.

TELEVISION

"Mission at Mid-Century," National Council films on the Church's life Channel, day and time varies.

OF SPECIAL NOTE

Executive Committee of Commission on the Churches on International Affairs, Herrenalb, Germany. July 22-25 . . . Central Committee of World Council of Churches, Matrahaza, Hungary. July 22-Aug. 5.

EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

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"I WAS SICK, AND YE VISITED ME"

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'FOUNDATION' STILL FIRM

"The Church's One Foundation" is number one on the hymn parade for Episcopalians. See the Woman's Corner for other winners in recent hymn survey.

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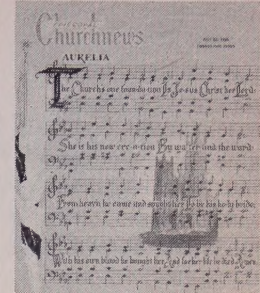
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Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.



The Cover: There was no doubt as to which hymn was favored by readers who voted in the hymn poll. (Story on Page 31.)

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Homespun Yarns

by Grace Anthony

Fly Away Fledgling

Every so often, when you are raising a family, a moment comes when it's time to push one of the fledglings out of the nest; or rather, I find it's more a matter of not holding him back when he's ready to fly. Such a moment arose in our family not long ago when, for the first time, our son started off for a swim with some friends with no adult to supervise. I watched from an upper window as he paused down below under a tree.

The sun, sifting through the leaves, dappled his blonde hair and blue jersey, and the towel slung around his neck. The last caution would be useless now, so I called good-bye, and with a jaunty wave he was off on his bike.

"Worrying won't help any," I thought worriedly, as I began to straighten the room. I picked up an old church magazine, and leafing through it, I came upon this prayer by Richardson Wright: "O Divine Creator of all arresting beauty who layest dappled sunlight on the seashorn meadow, craggy upland and mountain peak, who turnest the speckled trout into wondrous jewels and gives other-ness to brindled cattle; look with favor on these, thy dappled children about to go on holiday.

"When they dart forward without looking, be Thine the hand that guide them to safety; when waters encompass them, stretch down Thy mighty arm to lift them up.

"Teach them dear Lord to play hardest and fight hardest when the odds are longest; and bring them to us hearts strong, and thankful to be home again.

"This we ask in the name of Him who as a lad, set forth on his Father's business against the longest odds, and fought the good fight to glorious victory, Jesus Christ, our Lord, Amen."

This was all I needed. With no further thought of the terrors of the deep, I returned, light-hearted, to the job in hand.

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Christian Discussion

EDITOR'S REPORT

London, June, 1956

France is formally a Roman Catholic country with a small but articulate Protestant minority. England, on the other hand, is officially a Protestant country with a very active and very large Roman Catholic minority. But despite all of the pessimists who have reported that the Church of England is on the wane, today the Church here is showing a new vigor and a new power to adapt itself to the demands of our contemporary world. But before we take a look at the Church from inside, it might be well for us to look at it from outside in its material, official, technical, and legal aspects. Unless we understand some of these factors we cannot very well understand the real situation in the Church.

Every good Episcopalian who has studied the history of his Church knows that the Church of England, which is in a sense our spiritual mother, by law established in the United Kingdom, occupies a middle position between the Roman Catholic Church and the Protestantism of continental Europe. At the Reformation, Englishmen repudiated the dominance of the Bishop of Rome and they gave up certain medieval religious doctrines, but retained the historic creeds, the historic ministry, and the liturgical worship which had characterized the Western Church for centuries, the last finally embodied in the Book of Common Prayer. This is indeed the Church of the middle way, and although sometimes it seems to lean a little more in one direction than in the other, yet nevertheless through the centuries it has maintained this magnificent balance.

There is no single law which defines the establishment of the Church of England in any such way as, for example, the Act of Union in 1707 which defined the position of the Church of Scotland. On the contrary, the relationship of Church and State in England is one of mutual understanding, of mutual obligations and privileges accorded to the Church but balanced by certain duties expected on the part of both the Church and the State. The Church of England is, however, more directly related to the Crown, for the sovereign must be a member of the Church of England. He or she is called

the Defender of the Faith. This is a statutory title as the Protector of the Church, and promises which every sovereign makes at his or her coronation assure that the Crown will uphold the Church. In every parish Church throughout England prayers are said for the Queen, and the clergy upon their ordination take the oath of allegiance to the Crown. This, it will be remembered, was one of the obstacles which had to be overcome before bishops could be consecrated for the infant American Episcopal Church after the Revolution.

A further link between the Church and the State has recently been dramatically brought before the people. This is the relationship between the Church and the House of Lords, in which the two Archbishops of Canterbury and York and 24 other bishops have seats. Recently the Archbishop of Canterbury spoke out bravely and boldly on the Cyprus situation in the House of Lords and there is reason to believe that the Government and the people of England have paid close attention to what His Grace had to say upon this important matter. Most Church people feel that it is a good thing that the Church has a way to make its mind known and to have its position expressed on any great moral issue raised in connection with the corporate conduct of the State, as well as on more narrowly ecclesiastical issues. While it is true that all bishops and deans are appointed by the Crown on the advice of the Prime Minister, this privilege has rarely been abused and usually the Archbishops and Church authorities are consulted and have the final voice in the selection of the leaders of the Church.

The State recognizes and protects Church property. Contrary to popular opinion, it makes no direct payments to the Church except for services which are rendered. The income of the Church of England is derived partly from endowments and partly from present giving; it is estimated that the proportion is about half and half. In 1951, an investigation showed that half the Church's income came from present giving and half from past giving. Endowments produced an income of 8¾ million pounds a year, and of this total, property representing an annual income of 7 million was administered by the Church commissioners, most of it for specific purposes from which it could not be transferred.

The Church of England is not free to change its form of worship as laid down in the Prayer Book without the consent of Parliament, and in 1928 the proposed revision, which was accepted by the Church Assembly and the congregations of Canterbury and York, was rejected by the House of Commons. This, at the time, created a great deal of tension and there was agitation for the disestablishment of the Church. Some improvement in

CHRISTIAN DISCUSSION

continued from preceding page

this situation has certainly been made in the meantime, and it is doubtful if there would be any strong support for the disestablishment of the Church of England today. In 1952 a Church-appointed commission on Church-State relations reported and suggested certain changes, but it was opposed to disestablishment. Its report was unanimously accepted by the Church Assembly.

Every Englishman technically is born into a parish. It is said that about two-thirds of the people are baptized by the Established Church. Even those who do not attend services look to the Church for personal help and for services on such occasions as baptism, marriage, burial, etc. Anyone who is baptized and is not a member of another Church and who is over 18 years of age may apply for membership on the electoral role of the parish Church where he habitually worships. The total number on such roles is just under three million. But, it is immediately pointed out, that figure does not in any realistic way indicate the total Church membership.

There are 43 dioceses in England, 29 in the Province of Canterbury and 14 in the Province of York. Traditionally and officially the authoritative bodies in the Church are the Convocations of Canterbury and York, each presided over by its Archbishop and consisting of an Upper House of Bishops and a Lower House of Deans, Archdeacons and elected clergy. These houses of convocation meet separately or together in May and October of each year.

Parliament, in 1919, provided for the Church of England a National Assembly which is now commonly called the Church Assembly. In this body there are three houses: The House of Bishops, the House of the Clergy, and the House of the Laity. The Laity, with 346 in number, including about 85 women, are elected on the basis of the electoral roles to represent their various dioceses. The Church Assembly may pass regulations and measures. These regulations do not require Parliamentary consent. Measures, when passed through successive stages, are presented to the Ecclesiastical Committee: 15 members from the House of Commons and 15 members from the House of Lords. This committee reports on the expediency and possible legal results of the measure. On its advice the measure is either laid before Parliament and forwarded on resolution for the Royal assent, or more rarely, is a subject of debate like any other bill. This, of course, is a great advantage to the State because the large part of Church business is discussed in the Church Assembly. Here the Church initiates, discusses and frames those necessary matters which must come before the competent authority. The greater part of Church business is thus removed from the Government's over-crowded debating time, and the Church is given the necessary authority to handle its own affairs in most matters.

The real work of the Church Assembly is carried on through the labors of the councils which report to it

annually. Some of these councils are: the Training College Council which maintains 24 colleges for the training of teachers; the Schools Council, in cooperation with the National Society which deals with matters affecting the Church schools; the Central Advisory Council of Training for the Ministry, which deals with the selection of ordination candidates and maintains selection centers where a group of assessors spend several days with the men and discuss with them the future training which would best suit their needs.

This, in general, is the way the Church looks from outside. Presided over by its two Archbishops, divided up into the provinces of Canterbury and York and in the various dioceses, it is not too unlike the Episcopal Church in the United States except that the bishops assume a position of power and of appointment which the American Church has rejected. This power in England, however, is rarely abused, and all in all, the system seems to work pretty well. But that is to take us inside the house of the Church of England. So far, we have been looking at it from outside, and the information which we are provided here was taken largely from official Government and Church documents and reports.

But no picture of the religious situation in England could possibly leave out the tremendous influences of the free Churches. The largest of these is the Methodist Church, which I would like to discuss briefly here. The product of a union of Methodist Churches in 1932, it has three-quarters of a million adult full members, according to its official report. The supreme governing body of the Methodist Church is the Annual Conference, and the system of government is actually in many ways Presbyterian. The leaders' meeting corresponds to the Kirk Session, with circuit meetings and district synods resembling Presbytery and Synod. But let it not be said that it is the form of government which distinguishes Methodists from other Churches in England. English Methodism is very conscious of its origin during the days of John and Charles Wesley. It started as a great evangelistic movement within the Church of England. Its leaders had no idea of founding a new Church and no steps were taken in this direction until the Methodists were forbidden to preach by ecclesiastical authority. As a result, there was, of course, rebellion; but one of the good effects was the development of a strong lay leadership, and today in the English Methodist Church there are more than 25,000 trained lay preachers who share the minister's work and who preach in thousands of local churches.

EDITOR'S NOTE: *Much of what we have written in these first two reports from Europe had to be prepared in advance in order that we might have our copy in the hands of the printer on time. From here on, the reports will be personal, on-the-scene stories which tell of the actual situations as we have seen them ourselves.* END

THE NEWS IN BRIEF

Quick Reports from Around the Church

The United Church Women: No Flag Waving for Them . . . Detroit: The Big Gap Between Race Policies and Practices . . . In Russia, Crusades Have Hurdles . . . Cincinnati: A New Church In Memory of Frank Howard Nelson

► The Fund for the Republic last month gave \$10,000 to the United Church Women for "educational work in race relations." The money will be used for a series of workshops in key communities, with the purpose of alerting and educating women of the churches on civil liberties. The groups will study methods of dealing with the racial controversy and making communities aware of the dangers of denial of rights to any persons. Mrs. T. O. Wedel, president of the Churchwomen and one of the Episcopal Church's most prominent laywomen, put it this way: "Without carrying banners or stirring up controversy, we hope to help in relieving tensions and to contribute in making a more Christian nation under God."

► In Cincinnati, the Rev. Frank Howard Nelson was noted for making Christ Church a center for the less fortunate members of his congregation. He had a reputation for protecting worthy causes, even when they were unpopular, and he was a vigorous exponent of good government in Cincinnati. He died in 1939. Last month, the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, laid the cornerstone of the new Christ Church, which will be a massive steel and concrete structure with a copper roof. The new church (which will cost more than \$1-million), was "dedicated to the eternal glory of God and in the memory of Frank Howard Nelson."

► Upstart in Dallas: The Rev. Theodore H. McCrea says every parish has had or will have a 10th anniversary — but there's a BIG angle to everything in Texas. His parish, St. John's of Dallas, celebrated its 10th not long ago and had to hold services outdoors because the congregation has outgrown the 219-seat church. The first quarters of the church were a rented chicken brooder.

► The Missionary District of Arizona, which is drawing a bead on diocesan status by the next General Convention, reported last month that its expansion fund campaign had boiled over the top. The goal of the campaign, started in January, was \$500,000. Pledges and gifts now total \$570,000. The Rt. Rev. A. B. Kinsolving II, Bishop of the district, put it this way: "A campaign such as this takes the measure of Christianity.

Through faith and works, our people have measured up."

► For four and one-half years, a study committee of Detroit's Commission on Community Relations surveyed the experiences of Negroes in the city's hospitals and medical training centers. Last month, the committee, headed by Bishop Richard S. Emrich of Michigan, came in with its verdict: There was widespread evidence of race discrimination. The report said that most of the institutions professed non-discrimination, but that only a few put policies into practice. Forty-three hospitals reported one or more Negro patients admitted. Thirteen said Negroes were rarely admitted, and four reported no Negro admissions. Only 23 had Negro staff doctors, although 43 indicated staff appointments were open to all. Four of 17 hospitals with medical teaching programs had admitted Negro internes from medical schools. The committee's report outlined 19 recommendations for eliminating race restrictions.

► Don't expect Billy Graham to pitch one of his crusades in Russia any time soon. Dr. Jakov Zhidkov, leader of a group of Soviet Baptists who visited this country last month, said the obstacles are almost insurmountable. He said there were no suitable auditoriums for a crusade in Russia, and the "athletic fields are in the hands of labor unions." He added it would "take years to make arrangements for the fields."

► On July 14, 1856, the Margaret Coffin Prayer Book Society was launched in Boston. To this day, it remains New England's only society for the free distribution of Prayer Books and Hymnals. Miss Coffin left \$550 for the continuation of her work, but as the Society quietly celebrated its 100th anniversary this month, it could tally capital funds of over \$25,000. In the past year, 1,200 Prayer Books and 1,100 Hymnals have been distributed to non-self-supporting parishes in 21 dioceses and missionary districts. The president of the Society is the Rev. Warren C. Herick, rector of Trinity Church, Melrose, Mass.

► The Diocese of Minnesota last month pulled out all the stops in honoring the Rt. Rev. Stephen E. Keeler on the 25th anniversary of his consecration. (See Photo Page 8.) Bishop Coadjutor

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

Hamilton Kellogg announced establishment of a trust fund for Bishop Keeler, which now is between \$80,000 and \$85,000. Upon retirement, Bishop Keeler will receive interest from the fund for the rest of his life. If Mrs. Keeler survives him, she will receive the interest. Upon the decease of both of them, the interest will go toward diocesan missionary efforts. The Keelers received a \$2,500 check at the anniversary dinner, and Mrs. Keeler received a good-natured "honorary doctorate"—Doctor of Episcopal Consolation. It was for being the "comforting, consoling and understanding woman behind the man." She was invested with the "appropriate hood and robe of this unusual degree."

► At the annual convention of the Diocese of Minnesota last month, the Rt. Rev. Stephen E. Keeler (see above) took careful aim at what he called "easy-going baptismal sponsors." He criticized those who do not "acquit themselves of their spiritual responsibility in the training of a child by bringing him (or her) to confirmation when the child is sufficiently instructed." Many sponsors, he said, "seem to think that a silver porringer, or a baby spoon, or a little silver pusher to help the child care for daily food, is all that is expected of them."

► For the past 11 years the boys of the Ellsworth unit of the St. Francis Boys' Homes of Salina, Kan., have been crowded into the original colonial building which contains everything from sleeping quarters to chapel. This month, things began to look up. Plans were underway to start construction of a new building, to be known as O'Donnell Hall. It'll cost \$85,000, of which \$35,000 will come from the Woman's Auxiliary United Thank Offering. The rest was raised through a separate campaign.

► At St. Paul's Church in Rochester, N. Y., no picnic can get underway unless Hayes H. Ellsworth is on hand to preside at the lemonade stand. No couple gets married until after Mr. Ellsworth has coached them on procedure so that "they get down the aisle all right." Once, Mr. Ellsworth kept a burglar at bay in the church until police arrived. Last month, Mr. Ellsworth, who is 79, celebrated his 50th anniversary as sexton at St. Paul's. The children of the church sent \$300 to a needy church in Ft. Covington, N. Y., where Mr. Ellsworth was born. They did it in honor of the man they call "Pop." The Rev. George L. Cadigan, rector, says neither he nor the congregation will brook mention of Pop's retirement. They've given him a helper, but they definitely want him to stay around.

► Capitol corridors: The House last month voted to let non-subsidized airlines carry clergymen at reduced fares. The action was an amendment to a Senate-approved bill to allow all airlines, subsidized or not, to grant the cut-rate fares on a "space available" basis if they wish to do so. The differing versions must now be ironed out at a House-Senate conference committee. The House bill would mean that 13 local service airlines, which are subsidized by federal funds, would not be allowed to carry clergy at reduced fares. Moreover, most of the overseas carriers (with the exception of the major North Atlantic routes to London, Paris and Rome) operate with subsidies, so the House bill would restrict possible benefits to foreign missionaries.



► Things are really humming at All Saints Parish in Los Angeles. Hard-pressed financially, the congregation in the past year has been doing its own work, putting in a lawn and shrubs and a new kitchen. The latest project is an outside wall of concrete block. The Rev. Rolando Thorwaldsen (left) likes

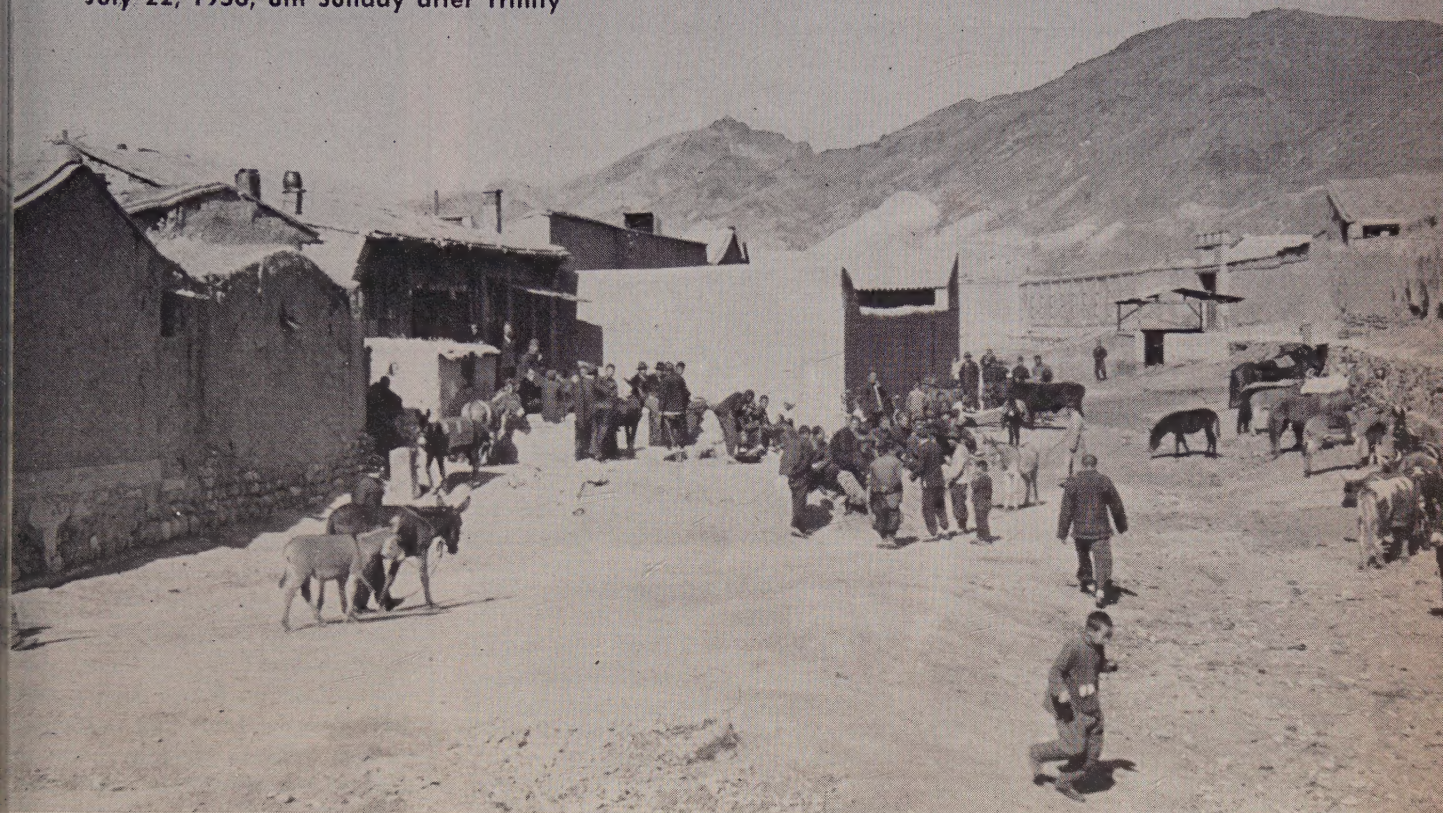
to join the work parties to give "a bit of ethical incentive when the hammer lands on a thumb instead of a nail. I'm the rector," he says, "but out here I'm just one of the privates. I wait and do what I'm told."

► The plain Quakers, whose form of worship is at opposite poles from the ritualistic Episcopalians, are good people to know in a ceremonial pinch. St. James' parish in New Castle, Ind., found this out when they needed choir vestments in a hurry for a newly-formed children's choir. They turned to the local Friends' society and engaged in a little interdenominational borrowing. Any Quakers looking for a part-time altar boy?

Ticking It Off . . .

The U. S. Department of Commerce predicted last month that church construction this year will reach a new high of \$750,000,000 . . . The Rev. William E. Craig, former dean of Christ Church Cathedral in New Orleans, is now promotion director at the St. Francis Boys' Homes of Salina, Kan. . . Thomas B. K. Ringe, a prominent Philadelphia lawyer, is the new chancellor of the Diocese of Pennsylvania. He succeeds Robert T. McCracken.

July 22, 1956, 8th Sunday after Trinity



United Press

Crack in the Bamboo Curtain?

Red China: A Cautious Overture to Christianity

Communism, which suppresses the individual, and Christianity, which elevates him, are strange bedfellows. Yet, some wary contacts have been made in recent months between Christians in a world divided. Here's the story of another contact—this one from Red China

The basic purpose of any curtain—textile, iron or bamboo—is concealment. As a barrier, it can be removed only by direct assault—from in front or behind—by mutual consent, or at the will of the person or nation that controls the drawstrings. By and large, in any parting of the curtain, the viewer is exposed to only those vistas which he is permitted to see.

It is in this light that recent visits between churchmen of the free and communist worlds have given contentious Christians cause for serious speculation.

When a delegation from the National Council of Churches visited Russia, how accurate a picture did they bring back? Were their Russian Orthodox hosts under a strict political discipline in showing them around?

What thinking lay behind the Soviet Union's allowing Metropolitan Nikolai to visit America? Did Russian Baptist clergy bring propaganda or good will to American shores?

Latest "behind the curtain" overture came last month from Communist China. Archbishop Howard W. K. Mowll, Primate of Australia, has been invited by the Chung Hua Sheng Kung Hui (Holy Catholic Church in China), to pay a visit there. He is urged by the Rt. Rev. C. T. Chen, chairman of the House of Bishops and the Standing Committee of the Chinese church—a member of the Anglican Communion—to bring a delegation with him.

The archbishop, Australian sources

indicate, will accept and will try to schedule his visit in September.

If the visit becomes a reality, the Primate and Mrs. Mowll will be seeing familiar landmarks. He was in charge of the Diocese of West China before becoming Archbishop of Sydney. Mrs. Mowll's mother is buried in Foochow in the Province of Fukien. The couple last visited China for the jubilee of the Szechwan Province in 1945.

The invitation to Archbishop Mowll is the first overture made by any church in Communist China to a church in a foreign democracy since the evacuation of the Nationalist Government to Formosa and the lowering of the bamboo curtain.

What does it mean?

In the words of Bishop Chen, "the visit will be for the purpose of conveying the good will and friendship which should always exist between Christians who are bound together in loyalty to Christ, whatever may be

the environment and local conditions in which they have to live."

The Holy Catholic (Anglican) Church in China, according to Bishop Chen "is autonomous, conducts its own affairs and receives no financial help from overseas."

In his official invitation to the archbishop, quoted in *The Anglican*, weekly newspaper of the Church of England in Australia, he says "many great changes for good have taken place in this country." He cites the "improvement of the world situation" and ventures the hope that personal contacts may be made with Christian leaders of other countries.

Political Overtones

In editorial comment, *The Anglican* welcomed the invitation ("the whole of Christendom may well rejoice") but warned:

"Unfortunately, the political overtones of the visit cannot quite be avoided, and political aspects may well be exploited by this side or that; but we sincerely hope not."

"It may confidently be expected," the editorial concluded, "that the delegation which will accompany the Primate will be sober and cautious in composition, and preferably conservatively-minded . . ."

Past news reports concerning Red China have spoken of Church leaders held as political prisoners and the banning of foreign missionaries. There have been reports of atrocities and the Church in China has been spoken of as a "captive" Church. What then will the archbishop find—or be permitted to find—on his visit?

According to F. Elwyn Jones, an English lawyer who recently visited behind the bamboo curtain, he will see evidence of Protestant growth and activity and a government "tolerance" of religion.

Mr. Jones went to China with 12 other lawyers from Western European countries to investigate the administration of justice in the People's Republic. The delegation went at the invitation of the Chinese Association of Political Science and Law.

Writing in *British Weekly* of a visit to the Protestant Institute of Theology at Nanking—one of four such schools in China—he stated:

"I asked the Directors of the Nanking Institute what were their relations with the Communist government of China. They said that the new Chinese constitution guarantees freedom of religious belief and they assured me that this was no mere right

enjoyed on paper, but that it existed in practice. When pressed they admitted that some Protestant ministers had been arrested. They did not know how many. They said it was on account of 'their political activities'."

The Churches Are Full

Mr. Jones reported that the theological institutes cater to different Protestant denominations—Congregationalist, Methodist, Baptist and Anglican. They are run by the churches, themselves, with "not a penny coming from abroad" or "paid by the Government."

He found churches "full of worshippers," "Protestant literature being produced and distributed" and, at the Nanking Institute library, for example, "no destruction or confiscation of pre-revolutionary religious works." The Catholic Church, according to Mr. Jones, also has experienced growth, with "more than three and a half million practicing Roman Catholics in China."

However, "it is true," he added, "that some members of the Catholic hierarchy have had grave difficulties and that there are several Roman Catholic priests in prison."

"The Communist Government," according to the visiting attorney, "is now firmly in the saddle." He reported that the government has taken relief work—except for the YMCAs and YWCAs—out of the hands of the churches. The Red flag flies in church chancels, and the Church has become strictly indigenous. Foreign missionaries have been prohibited for some time.

What then is the future for the Church in China?

Mr. Jones sees the present situation as one of containment. The government tolerates religion and uses it to increase a sense of patriotism among its people.

The Threat: Isolation

The Chinese Communist philosophy he sees as "a new kind of religion, with its sense of sin (there is constant emphasis on self-criticism), its practice of the confessional, its strict standards in matters of personal morality and honesty, its selfless devotion to duty."

"Its essence is 'that all must believe and all must obey.' In the social sphere its watchword is service and its avowed purpose the betterment of the condition of the people."

The threat to Christianity is that



BISHOP KEELER AND FRIEND

Minnesota Episcopalians last month took time out to honor the 25th anniversary of their Bishop, the Rt. Rev. Stephen E. Keeler, and a jolly good time it was (see News in Brief, page 5). An unexpected guest at the affair was an old friend of 49 years standing—the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church. He sneaked up on Bishop Keeler and gave him the bear hug treatment—from behind. The big moment (above) was caught by photographer Don Black of *The Minneapolis Morning Tribune*. Later, Bishop Sherrill commented on a baby picture of Bishop Keeler. "This is an astonishing likeness," he exclaimed. "All he would need is his pastoral staff—he's changed so little."

it will be isolated and swallowed up in China. The challenge is great and lies as much with other Christian governments as it does with the Church in Communist Asia. The point of advance or retreat is in the example set in other countries, namely in the way the treatment of minority groups and dependent peoples reflects, or fails to reflect, the Church's "social content."

Mr. Jones warned:

"So long as Christian governments content themselves largely with 'military containment' of Communism, without answering and meeting its moral, social and economic challenge, Christianity in Asia may well go into a decline, and the isolation of Asian Christians will increase."

In this framework the invitation to the Anglican Primate of Australia is set. Christendom will wait to see what bearing his visit will have.

When Are We Prejudiced? Rector Proposes Self-Test

As sociologists have long pointed out, race prejudice can lurk behind the best of intentions. Last month, the Rev. Dr. Hugh McCandless, rector of the Church of the Epiphany in New York City, put it this way:

"What the North generally has done is to accept the social conventions of the South while condemning the reasons for those conventions."

As sort of a self-test on race prejudice, the rector urged members of his congregation to examine themselves on these questions:

"Do you indulge in sweeping generalizations which are not recognized as prejudices because they are kindly and appreciative? For example, do you feel that all Puerto Ricans have a sense of rhythm, that all Frenchmen are gay, that all Negroes are amiable, that all Jewish men are wise? If you don't know any exceptions to these impressions, it means you don't really know enough members of these races to have an opinion."

"Do you belong to any voluntary associations which are made up of people of different backgrounds? If so, has the number of these increased in the last 10 years? If not, have you any plans to do something about this? Your answers should tell you whether or not you are leading or trailing behind the change that is occurring right now."

"Do you know any members of other races and faiths well enough so that they themselves have brought up the matter of race or religion with you? Your answer to this question should show you what your attitude really appears to others to be."

NCC Board Defers Action On 'Right-to-Work' Laws

The General Board of the National Council of Churches last month tabled a pronouncement against so-called "right to work" laws after tagging the longest floor debate on a single issue in its history. When the dust had settled five hours later the board voted 40-32 to refer the measure back to the division of Christian Life and Work for further study.

The pronouncement was presented to the board meeting in Toledo by Mayor Charles P. Taft of Cincinnati, a prominent Episcopalian and chairman of the Council's Church and Economic Life Department. The statement declared that union membership as a condition of employ-



Jules Schick

Rededicated: The kilted Royal Highlanders of Canada's Black Watch Regiment took part not long ago in a rededication of Ben Franklin's grave at Old Christ Church in Philadelphia. It was the Highlanders' first visit to the city. From left are the Rev. Ernest A. Harding, rector; Alfred Rexford, president of the Poor Richard Club, and Lt. Col. Ian McDougall of the Highlanders.

ment should neither be required nor forbidden by law. It held that management and labor should be free to settle such issues at the bargaining table without the restraint of "right-to-work" laws such as have been passed by 18 state legislatures. In some of these states, clauses in labor contracts which require union membership as a basis of employment have been declared illegal.

Mayor Taft declared that "right-to-work" laws are live issues in many churches. The General Board, he said, was as competent as any body in the country to pass on these and other moral questions involved in labor-management problems.

Robert E. Wilson, board chairman of the Standard Oil Co. of Indiana, said if the board adopted the statement, it would do great harm to local and state Councils of Churches over the nation. He said it would mean "abandoning the little fellow who should have a right *not* to join a union if he so desires."

Tilford Dudley, assistant director of the AFL-CIO Committee on Political Education, urged adoption of the statement.

WHAT THEY'RE SAYING

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church (in a baccalaureate sermon at Lehigh University): "Where do we obtain our concept of freedom? Is it alone from the philosophers of the 18th Century? No, the source is much deeper in the character and the being of the living God, Himself. The Book of Common Prayer speaks of a God whose service is perfect freedom. God gives us always the opportunity of choice. We are not automatons, pulled by even invisible strings. There is a description of God in the Old Testament, 'Thy gentleness hath made me great.' The dignity of man rests upon the gentleness of God, Who does not control us by brute force or by absolute edict. There are no slave camps in the divine economy."

* * *

The Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor of Virginia (in a baccalaureate sermon at Trinity College): By displays of American racial friction, "the power of Soviet Communism is increased, the declining British Empire is weakened, and mighty America loses face, as a hypocrite, among the peoples of the earth. I am not faulting the South, which I love and serve and think I understand. The plight of the Puerto Ricans in New York, Negroes in Detroit, and Orientals in Los Angeles are equally noted in the far corners of the earth. Freedom for some at the expense of others is an illusion, and at best a fleeting one. Our problems have clearly become the world's problems, and we in turn now suffer from the sores of the remotest corner of the earth."

* * *

The Rev. Dr. William G. Pollard, executive director of Oak Ridge Institute of Nuclear Studies and associate minister of St. Stephen's Episcopal Church, Oak Ridge, Tenn. (in a commencement address at Hobart-William Smith Colleges): "It is not only fruitless but irreverent to rebel against the existence of A-bombs and H-bombs and to wish there were no such things. A universe from which they were banned would be a dead universe. We may be terrified by the awful potentialities which have been built into the elementary structure of the world which we have been given to inhabit, but that does not alter the reality of that world. We must endeavor to live in the world as it is given to us to live in. The real question is how can man—finite, perverse, and sinful creature that he is—find the power and wisdom to inhabit a world in which such fearful vessels of destruction exist."



Episcopal Church Photo

South India Delegation: The Rev. Gardiner M. Day, Clifford P. Morehouse, Bishop Arthur C. Lichtenberger of Missouri, and the Rev. John V. Butler map plans. Missing is Bishop Norman S. Binsted of the Philippines.

A.C.U. Finds Church of South India 'Falls Short' of Episcopal Heritage

The American Church Union has come out in vigorous opposition to intercommunion with the Church of South India.

On the eve of the departure of a five-man delegation to study possible future relations with the Church of South India, the A. C. U.'s executive board threw cold water on the National Church's plans.

"The Church of South India falls short of the historic tradition of Christianity as the Episcopal Church has received it," the A. C. U. declared.

The 'high Church' organization listed four reasons for opposition:

► The Church of South India's failure to see the Church as the "witness and keeper of Holy Writ" and an "authority in controversies of faith."

► "Ambiguities" in the administration of the sacraments.

► The acceptance of non-episcopally ordained clergy on the same footing as those episcopally ordained, and the possibility of having bishops overridden on questions of Faith and Order.

► The Church of South India's "reservations" about the Creeds.

The A. C. U. also took issue with the Church of England for having "gone further than is desirable in the general and indiscriminate concessions of sacramental privilege to members of the Church of South India."

The English convocations of York

and Canterbury last summer ruled that C. S. I. clergy might celebrate the Holy Communion in Anglican churches if invited to do so by the rector, and if they obtained the permission of the bishop of the diocese.

Following the Church of England action, General Convention voted to send a delegation (see photo) to India, to see things first-hand and bring back a report. In a statement directly bearing on these plans, the A. C. U. declared:

"We do not believe the Episcopal Church is called on to take any formal action about the C. S. I."

The A. C. U. pointed out that the Episcopal Church should be "friendly and charitable" in its attitude, but that it did not have the reason for closeness that England with its "long-continued missionary activity" in India has. It saw relations with the C. S. I. as coming only under the heading of "Inter-Church Aid and World Relief," and stated there was no basis for "ecclesiastical relations."

The A. C. U. lauded the C. S. I.'s attempt to achieve "a full and true reconciliation of the Catholic and Protestant streams in Christianity," but added that it had "not yet reached that goal."

"Informed prayer" for the Christians of South India, such as urged by the Archbishop of Canterbury, was endorsed.

Dr. Fleming Dies; Retired Rector of Trinity, N.Y.C.

The Rev. Dr. Frederic S. Fleming, retired rector of Trinity Church, N. Y. C., died June 19 in Falkirk, N. Y., at the age of 71.

A native of Calais, Me., he entered the ministry after a short but successful business career. He started out at 14 as a baker's assistant and rose in six years to assistant to the president of the National Biscuit Company.

He was twice elected a bishop—of Northern Indiana and Olympia—but declined each time.

A 'high Churchman', he once advocated establishing the office of Archbishop of the Episcopal Church.

He vigorously opposed the admission of women as church wardens and vestrymen and, although an outstanding preacher himself, often sympathized with the captive audience in the pews.

"Why cannot a Christian be permitted to go to church to worship his God without being assailed by a barrage from the pulpit?", he once asked.

A graduate of Western (now Seabury-Western) Theological Seminary, he served churches in Chicago and La Salle, Ill., and Providence, R. I., before coming to New York City in 1930 as vicar of Trinity parish, Chapel of the Intercession. From there he was elected rector of Trinity, holding the post from 1932 until his retirement in 1951.

Dr. Zabriskie, Former Dean of Virginia Seminary, Dies

The Rev. Alexander C. Zabriskie, 58, retired dean of the Virginia Theological Seminary, died in his sleep June 24 at his home in Alexandria.

An outstanding teacher and prominent figure in the ecumenical movement, he spent his entire ministry, with the exception of a one-year diocese, on the faculty of Virginia Seminary.

He came to the seminary in 1925 as an instructor in church history. Six years later he became a professor and in 1940 he was elected dean. He resigned in 1950 because of ill health but, after a year's convalescence, returned to teaching duties.

A native of New York City, and son of the then chancellor of the diocese, he was an alumnus of Virginia Seminary. Besides his wife, he leaves three sons, all Episcopal ministers, and one daughter.

Modern Church Design— Fad Or Here to Stay?

News item: Nation-wide church construction hit a figure of \$56-million in May, an increase of \$3-million over April, the Departments of Commerce and Labor in Washington reported.

The figures looked good. They indicated that the nation's back-to-church movement was continuing unabated, and somehow, parishes and dioceses were getting the money to put up new buildings and expand old ones. But what about the design of these new buildings?

In Chicago last month, Benjamin F. Olson, a noted architect who has worked exclusively in church design for 51 years, had some words about the "contemporary churches" that defy all tradition, use vast expanses of glass, and feature strange designs and projections.

Such design, he said, represents nothing more than an effort to attract attention through sensationalism. The church, he reasoned, is built upon tradition. Take away the tradition, and the result is not a church.

What will these new churches look like 25 years from now after the newness has worn off?" Mr. Olson asked. By contrast, he cited structures like the Old North Church in Boston and Independence Hall in Philadelphia, which have stood a 200-year test of time.

"Now you take buildings like those, or like Washington's Mount Vernon home—they show that somebody put some thought into them," he said.

Mr. Olson, who is president of the Illinois Society of Architects and is regional membership chairman for the Church Architects Guild of America, has designed and built churches throughout the Midwest.

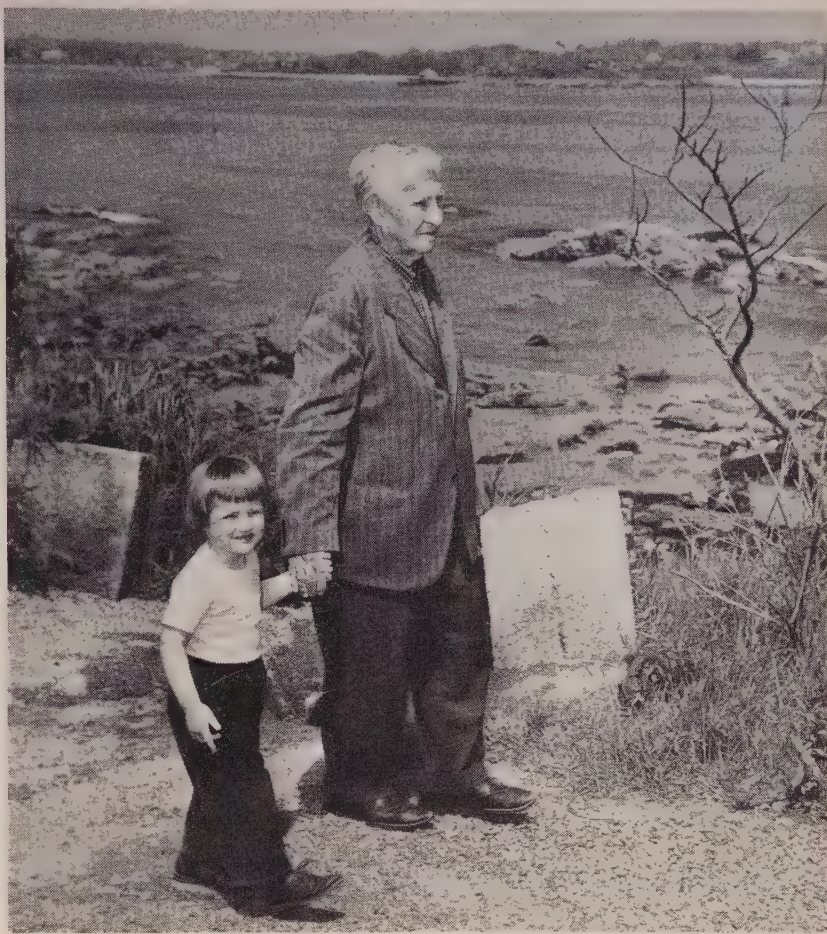
He made it clear that he did not favor wholesale imitation of past architecture. At the same time, he did not urge that the past be "thrown away."

Mr. Olson made these other points:

1. The argument that contemporary architecture is economical is open to question. Where unusual engineering is required and freak designs and projections are used, costs frequently go up.

2. Contemporary barrenness is fine for a factory or school, where a job is to be done or specific task accomplished, but "not for a church."

3. The "cult of barrenness" will



Portland Press-Herald and Evening Express

PICTURE STORY

There's no place like Maine in the summer time. Find a vantage point along Maine's rockbound shore, and you will be treated to a never-ending symphony of pounding surf, screeching gulls, and gentle breezes from the sea. No one knows this any better than the Rev. Arthur G. Walter (above) and his great-granddaughter, Jeannie. Mr. Walter, 88, is a retired teacher and Episcopal priest who still helps out at St. Alban's Church, Cape Elizabeth, Me. He was ordained a priest when he was 70, after many years as a teacher at Betts Academy, Stamford, Conn., and Trinity High School, New York. Two of his former pupils were film star Humphrey Bogart and playwright Eugene O'Neil. Not long ago, Mr. Walter attended the 60th reunion of his class at Yale. Life is full and rich for Grandpa Walter, particularly when the sun is bright, the sea is blue, and he is with Jeannie, one of his favorite companions.

have only one good: It will lead to simplification of design.

Pittsburgh Experiment Is Going Places, Leader Says

The Pittsburgh Experiment, aimed at fostering the application of Christianity to every-day tasks, is "going places," according to Adm. Ben Moreell, chairman of the group.

He told the second annual dinner of the Pittsburgh Experiment: "We have gotten an excellent start. It's an experiment in the same sense as a scientific experiment."

The movement promotes informal meetings and individual contacts to show people how faith can play an important part in their personal lives. It is directed particularly to men and women in business.

The movement grew out of a program started by the Rev. Dr. Samuel Shoemaker, rector of Calvary Episcopal Church. He told the dinner meeting that each church should be "concerned with the spiritual awakening of the world, more than its own institutional life." What was needed, he said, was a "grass roots lay edition" of the Billy Graham kind of crusade.

Church Leaders Divided On Social Drinking Stand

"Deliberate drunkenness is sin."

That was the conclusion of the second annual North Conway Institute on Alcoholism held last month at North Conway, N. H.

It was also a common directive cutting across denominational lines aimed at a particular audience—the nation's youth.

The Institute, composed of Protestant, Roman Catholic and Jewish clergy and lay leaders, and representatives of the Armed Forces, elaborated on its indictment by stating:

"Alcoholism is a sickness. Alcoholics and their families need our understanding, our loving concern and our help. Excessive drinking is stupid, wasteful and dangerous. As a form of recreation, it is insane. As a gesture of protest, it is futile. As a relaxant, it is dangerous."

In the matter of inebriation the churchmen spoke with one voice:

"Against drunkenness all Churches set their faces."

But in the matter of moderate social drinking there was disagreement among Institute panelists.

"Some of the participants," stated the report, "find nothing in the Scriptures or traditions of their Churches which makes moderate or controlled drinking sinful."

Other points of view held that voluntary total abstinence was a desirable goal or, more extremely, that all drinking was sinful and that disciplinary action should accompany infractions.

On the matter of clergy drinking, New Hampshire's Bishop Charles F. Hall found it "very hard to make absolutes." He opposed legislative prohibition as a panacea.

Bishop Hall stated that the clergy face the drinking problem in three

ways: sacramental (in Holy Communion), social and addictive.

Specialists in work with alcoholics and churchmen of different faiths participated in the five-day Institute, including Episcopalians: Bishop Hall; the Rev. David A. Works, rector of Christ Church, North Conway, executive secretary of the North Conway Foundation, sponsor of the Institute; Dean James A. Pike of New York's Cathedral of St. John the Divine, and Dr. Ebbe C. Hoff, Medical Director of Alcohol Studies and Rehabilitation, Commonwealth of Virginia.

TV Series, Korean Student Highlight Sewanee Program

A young man was puzzled when his father told him to do his best and "be a good bridge over the ocean." At a laymen's gathering in Sewanee, Tenn., last month, the young man said that now "I think I understand the very meaning."

Chang Choi, 23-year-old Korean student majoring in chemistry at Sewanee's University of the South, addressed the 14th annual Episcopal Laymen's Conference of the Fourth Province. It is through the laymen's help that Chang is continuing his studies in America after the war interrupted his education at Chosen Christian University in Seoul when he was 19.

"The war destroyed everything but two things about me," Chang said: "the ever more deepened devotion for God and the more strengthened desire for the life of study."

He told the men his one aspiration had been to become a scholar like his father, who was head of the English Department at the Chosen university.

Chang served several years in the Korean student volunteer corps. He returned to his home in Seoul deter-

mined to come to America to continue his education. Since his father and mother lost "everything" as a result of the war, Bishop Cecil A. Cooper of Korea arranged for Chang to attend the University of the South.

"Still I remember vividly the sincere prayers of mine about this time last year, when I was waiting for news from Sewanee, and the great, inexpressible gratitude toward all of you when I was informed of your generous help," Chang declared.

Theme of the conference was "Responsibilities of Laymen in the Church." A study of "The Healing Mission of the Church" was directed by Mrs. Edgar L. Sanford of Westboro, Mass. Mrs. Sanford, author of *The Healing Light*, and her priest-husband conduct a School of Pastoral Care at Westboro and have led many diocesan and parochial programs.

Other key speakers included Clifford P. Morehouse, New York publisher; the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana, and Caroline Rakestraw, executive secretary of the Episcopal Radio-TV Foundation in Atlanta, Ga.

Miss Rakestraw offered conferees a plan for making Episcopal Church TV programs as successful as its two network radio programs, "The Episcopal Hour" and "Another Chance." She asked laymen to:

1. Accept the challenge for the Fourth Province to pioneer in TV for the Episcopal Church as they have done in radio.

2. Appoint a committee from this conference to help in planning, producing and promoting a TV series, and through that committee channel into the church TV series the talents and "know how" of the Episcopal men who are in commercial TV.

3. Urge all provincial laymen's organizations and men's clubs to consider budgeted support.

AS THE ARCHITECT SEES IT: All Souls' Church is to be built on Okinawa in memory of the natives, Americans and Japanese who died there during World War II. Grace Church, Utica, N. Y., marking its centennial, has pledged \$4,000 for the church during each of the next three years and wants to give another \$4,000 in 1959 and 1960.

Episcopal Church Photo



Church of England Seeks Ministry to Homosexuals

The Church of England is advocating a special ministry to homosexuals. This is only one of several recommendations made in a much-publicized report by the Church of England Moral Welfare Council on Sexual Offenders and Social Punishment.

In the booklet, the Council deplores the spread of prostitution and homosexuality and takes to task "certain sections of the Press and the cinema and advertising agencies" for their role in cheapening and commercializing sex.

What they have done, the Council charged, represents the "greatest single obstacle to re-education."

Regarding prostitution, the Council found professionalism on the decline but a marked increase in "amateurs" and "free-lancers."

The male, the Council also discovered, was being ignored as a factor in the spread of the touted social evil.

By contrast, scorn and abuse was being heaped on the female, to relieve the men's "corporate sense of guilt."

Regarding homosexuality, the Council called for treatment commensurate with the proportional gravity of the invert's offense. It urged the establishment "at least in every rural deanery" of "a priest willing to place his services at the disposal of his brethren for a specialized ministry to homosexuals."

7 Missionaries Named to Fill Overseas Posts

June seems to be a month for starting new adventures. Long recognized as the traditional time for weddings and commencements, it is also the time when dedicated Church people—many of them newly-ordained seminary graduates—set their sights on the call of the foreign mission field.

This year National Council announced the appointment of 27 men and women to overseas missionary posts. There are 19 clergy and eight laymen and women. The latter will fill mainly medical and teaching posts.

Alaska, the Philippines, the Far East, Honolulu, Liberia, Latin and Central America are the "target" areas.

Most will leave within the next two or three months, but some will stay in the U. S. for further training or language study before departing.

On the list is the first appointee



United Press

PROW-SHAPED PULPIT: History and symbolism are built into this pulpit, shaped like the prow of a fishing boat. Made of wood from one of the Biblical oaks of Bashan by a Jewish carpenter in Galilee, it is being installed in the new parish church of St. Leonard's-on-Sea, England. The original church was destroyed by a buzz bomb in World War II.

under the Church's new missionary reserve program. He is the Rev. Donald F. Winslow, a recent graduate of Virginia Theological Seminary, who will serve for a year as a curate at Washington's Church of the Ascension and St. Agnes before leaving for Japan.

Besides Mr. Winslow, the fledgling missionaries, who attended a 10-day briefing session at Seabury House, June 13-22, are:

Susan Carter, of Boston, to be a nurse in Alaska; the Rev. Charles Clark, who will complete studies at Yale before going to Singapore; Mrs. Charlotte Davis, Seattle, to be a teacher at Brent School in the Philippines; Harold Edmonson, layman from Plainfield, Ind., to join the faculty of Cuttington College, Liberia; Dorothy Inciong, Los Angeles, to be a nurse in Puerto Rico; the Rev. Coleman Inge, Mobile, Ala., to Alaska; Dr. W. Burns Jones, physician, to Alaska; the Rev. Patterson Keller, Trappe, Md., to Alaska; the Rev. John Kelley, a rector in Missouri, to Central America upon completion of studies.

The Rev. Gerald Loweth, a curate in Connecticut, to Hawaii; the Rev. Donald Means, a rector in Pennsylvania, to Hong Kong; the Rev. Harold Melvin, a rector in Massachusetts, to Brazil; Margaret Merrell, Montrose, Pa., to Alaska as a secretary-treasurer; the Rev. Malcolm Miner, a rector in California, to Alaska; Charles E. Pearce, layman from Pampa, Texas, to be a treasurer in Liberia; the Rev. Robert Renouf, a curate in Buffalo, N. Y., to Nicaragua; the Rev. Franklin Robinson, a curate in Connecticut, to the faculty of Brent School in the Philippines; the Rev. Charles Schulhafer, Jacksonville, Fla., to Central America on completion of training; the

Rev. Richard Simmonds, Troy, N. Y., to Alaska.

The Rev. William Smythe, Douglasville, Pa., to Hawaii; the Rev. Lee Stratman, Fernbank, Ohio, to Alaska; Caroline W. Templeton, Los Angeles, to be a parish Director of Religious Education in Alaska; the Rev. Carter Van Waes, Oakland, Calif., to Alaska; the Rev. William Weinbauer, an associate rector in Scarsdale, N. Y., to the faculty of St. Andrew's Seminary, Manila; the Rev. John Williams, Oakland, Calif., to the Dominican Republic; the Rev. Alexander C. Zabriskie, Jr., Alexandria, Va., to Alaska.

Consecration Role Renewed For Lambeth Palace Chapel

A history-making event of double significance marked the consecration of the Rev. Jean Marcel of Madagascar as an Anglican bishop in England's Lambeth Palace Chapel.

It was the first consecration to be held in the historic edifice since its restoration following bomb damage during World War II. The chapel, prior to the war demolition, had been the scene of consecrations dating back to the 13th Century.

Bishop Marcel was the first native-born Malagash to be elevated to the episcopate. He has five brothers and a nephew in the priesthood.

Madagascar, where the bishop will return to serve, has 60 priests, of whom 56 are native Malagash. The rest are missionaries from England's Society for the Propagation of the Gospel.

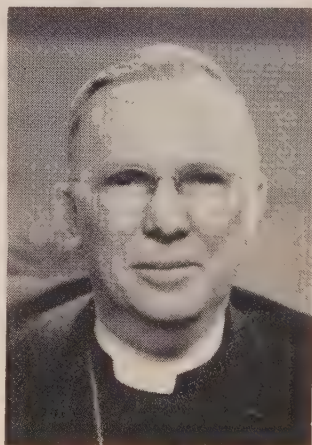
Editorials

A New Man for Sewanee

News of the election of the Rt. Rev. Thomas N. Carruthers as Chancellor of the University of the South at Sewanee will be received with enthusiasm throughout the entire church. The Bishop of South Carolina is an old "Sewanee hand," having graduated from the college and then from the seminary. For a while he was a member of the faculty in the English Department.

Bishop Carruthers will bring to this position a thorough knowledge of the University and its needs. In this difficult period in the South's history such leaders as Bishop Carruthers are invaluable. Gifted with a fine mind, a generous spirit, and an ability to see both sides of controversial issues, Bishop Carruthers is essentially a mediator. This, in our judgement, embodies one of the greatest of all human skills. The position of the mediator is often a dangerous one, and sometimes it is lonely, but the world would soon fall to pieces if it were not for those who believe in the possibility of reconciliation.

In praising this election of the Bishop of South Carolina we are not unmindful of the tensions which recently caused so much heartache at Sewanee. Specifically we refer to the controversy over the admission of Negro students to the seminary. That a satisfactory solution to this problem was reached is due to the influence of such men as Bishop Carruthers and Bishop Penick of North Carolina. There is peace at Sewanee now, and there is a new spirit of understanding and good will. This peace is not one of compromise nor of resignation. It represents a new understanding of the ideal which characterized Sewanee from the beginning, the ideal of unity within diversity. Such unity in the



Bishop Carruthers

deep things which undergird our Christian way of living at the world leaves us free to disagree on many of the secondary matters without fear of destroying the basis of our fellowship.

Bishop Carruthers represents this fine tradition. We congratulate Sewanee on its new chancellor.

A Plea for 'Mama'

Writing in a New York newspaper recently a reviewer said, "If the public, comprised of average viewers, is its way, 'Mama,' that endearing comedy series of family life (CBS-TV, Fridays, 8:00 P.M.), would be going off the air. Yet this highly entertaining show scheduled to be dropped at the end of the season." This is putting it mildly. As a matter of fact, we believe there is more at stake than a mere radio program in action by the sponsor of Miss Peggy Wood's highly successful program. We have made inquiry as to the reasons, only to be told by the president of the broadcasting company that "all good things must come to an end," and having heard indirectly that the sponsor it is to his advantage ever and again to change programs which advertise his products.

We know very little about the intricacies of the radio television business which flourishes on Madison Avenue in New York, but we do know a good program when we see it. It stresses the honest and decent things of this life. Year after year, Miss Peggy Wood and her associates have produced a program which has meant a great deal to the life of this country. The people in her plays have been real people and many of us feel that we know them. We are deeply involved in their lives.

Most Church people realize that Peggy Wood is a loyal member of the Episcopal Church and that she has made a tremendous contribution to our radio program through her participation in "Another Chance." She is a great actress and a great person. We remember seeing her first, long ago, starring on the London stage in *Operette* at His Majesty's Theatre. Her television program has a basic integrity which has increased through the years. Her plays tell of the simple things of this life and give us a feast of good sense and laughter—qualities in a world so often obsessed with that which is complicated and bizarre.

same reviewer whom we quoted went on to cite opinion of a competent judge who had said, "I suppose that my real and sole interest (in the continuance of the program) lies in resentment that integrity in TV has been hawked around and even jettisoned, without even giving the audience. This show had provided honest, honest brightness for over 300 telecasts with massive approval and no audience squawk for seven years. It has never staled or tarnished; it never will." If the readers of *ECnews* are interested enough, we suggest that they write to the CBS (Columbia Broadcasting System) on Madison Avenue in New York City, and that they write directly to General Foods, the sponsor, and tell them please to keep "Mama" on TV.

Church and Independence

This month in which we shall have celebrated Independence Day and many of us will have listened to many speeches extolling freedom, independence and the struggle for liberty throughout the world, it is a good thing to remember that many of the ideals which went into the formation of our country had a definite Christian source. Walter Lippman somewhere has said that it is inconceivable that we can maintain the democratic and free way of life which we enjoy without the fundamental presuppositions upon which this way of life was fashioned in the first place. Recently, on a visit to Williamsburg, Va., we had occasion to go to church in Bruton Parish Church. This spring marked the 30th anniversary of that Virginia convention which met in Williamsburg and reached a series of tremendous decisions which led to the Declaration of Independence.

It was on May 15th, 1776 that the Virginia Convention unanimously instructed its representatives meeting in Philadelphia to ask the Continental Congress "to declare the United Colonies free and independent states, absolved from all allegiance to, or dependence upon, the Crown or Parliament of Great Britain." In Bruton Parish Church is buried Edmund Pendleton of Caroline, who died in 1721 and died in 1803. On his tomb we read the words: "Author of the resolution adopted by the Convention of May 15th, 1776, instructing the Virginia Convention to introduce a

bill to declare the colonies free and independent states—vestrymen of Drysdale Parish for many years."

During those formative years in Williamsburg, Virginians of all walks of life came to Bruton Parish Church to hear God's word and to participate in the sacramental life of the Church and to worship in the great tradition which they had inherited from their fathers and which they found embodied in the Book of Common Prayer. Soon they would be called upon to separate themselves from their mother Church. The separation, however, was not to be of the same kind which characterized the political separation of the American colonies from the Crown of England. Still part of the Anglican Communion, the small Episcopal Church in this country began shortly after the Declaration of Independence. It was to be independent from the mother Church so far as its temporal affairs were concerned, yet forever united with her in the great tradition of the Prayer Book. When, next year, we celebrate the 350th anniversary of the founding of Jamestown, we shall be remembering again how deep was the influence of the Anglican Church in the life and thought of early America, and how indelibly has that influence been imprinted upon our national life ever afterwards. Men like George Washington, Thomas Jefferson, George Mason, George Wythe, Patrick Henry, Edmund Pendleton and Peyton Randolph, to mention only a few of those associated with Williamsburg, were nurtured in the Episcopal Church, and we believe that it was ultimately from the Church, whether consciously or unconsciously, that they received the great inspiration for their dream of liberty in this land.

TRUEST VISION

"Our Church has one head, but two eyes—the Evangelical and the Catholic. The truest vision comes from using both at once. If either Evangelicals or Catholics say they differ fundamentally, it is because they are looking through one eye—their own—and closing the other."

—The Rev. Norman C. Duncan
The Church Times, London

THE HOLY MOUNTAIN

Great libraries and art treasures outweigh sanitary considerations on this 'little Everest' of 20 monasteries, where no woman has set foot for 1,000 years.

By MALCOLM BOYD



The author and one of Mt. Athos monks

IN THE cool morning air our open boat sailed out into the bay from the Greek fishing village of Ierissos. It was six o'clock and just barely light. It was the Thursday following Easter and I was on my way to Mount Athos, 'the

Holy Mountain' of Greece.

At a small food-stand on the beach my fellow passengers, three Mount Athos monks, and I had each had a small glass of ouzo and a double cup of Turkish coffee. Sheep, their feet tied together, were carried aboard the boat and placed in the hold. Then a donkey was forcibly carried aboard. He stood alongside us for the journey, which took considerably longer than

planned because the motor died four times in transit. Lastly, we passengers walked up the thin, shaky wooden 'plank'—and the trip was a reality.

I was carrying, along with my knapsack, a quite old issue of *The Saturday Evening Post* which I had discovered at a kiosk in Salonica. The magazine featured various Norman Rockwell cover illustrations which had previously appeared on the magazine. I loaned the *Post* to two of the monks who thumbed through the Norman Rockwell illustrations, pointing them out and chuckling, as we progressed over the choppy sea. The donkey became interested in the long white beard of one of the monks, who finally had to drive the animal away with a stick.

We put in at Vatopedi, 'the aristocrat' of Mount Athos, surely the richest of the 20 monasteries on the

Vatopedi, where the author stayed overnight, is the 'aristocrat' of the 20 monasteries on the island.





Like a backdrop from "Lost Horizons," Simonopetra Monastery rises from the rocky slopes of the Holy Mountain.

land. Vatopedi gives the impression of being a medieval walled-town. The ancient stone walls are gaunt and grey. High up, where wooden balconies and window frames have been built, one sees striking bright reds, pinks and blues painted. Atop the battlements flies a Greek flag. Cobblestones cover the entire ground area of the interior courtyard and also the pathways leading into it. Some 45 monks now reside at Vatopedi and approximately 40 laborers live and work there. For more than a thousand years no woman has been permitted to set foot on Mount Athos, though there have been several celebrated attempts to circumvent this rule.

The sea sweeps right up to the very gates of Vatopedi. I wandered along the beach, with its millions of sea-washed and sun-bleached stones. I came to a hill which gave me sharply different views in all directions. In one direction were stone ruins, in another hills rising ever higher and higher. In another direction I could see the walled monastery where chimneys were now peeling out. And, too, I could look out upon the open sea. I stood here in that rare moment following sunset just when darkness is about to fall.

I will not attempt to catalogue the treasures of chapel and library which are found in each of the Mount Athos monasteries. Such data is well-documented elsewhere. I realized how quickly these treasures—icons, mosaics, frescoes, parchment manuscripts, oils—could go up in flame if a match were carelessly struck or a cigarette left burning by a monk or by a visitor. There have been disastrous fires at Mount Athos and there is no fire department on the wild island to rush to the rescue.

'The Holy Mountain', looming up and dominating the island from almost any point, resembles Mt. Everest. A monk I met pointed up to Mount Athos and said, "le petit Everest." One must go to the town of Karyes where credentials are presented to the island

authorities and one is given, in return, testimonials entitling one to monastic hospitality anywhere on Mount Athos. At Karyes I stood on the balcony of a monk's dwelling and looked out at the place where I knew 'the Holy Mountain' should be. It was enveloped in swirling mist. This mist gradually lifted, revealing first the surrounding hills, then the blue sea in the distance, and finally the peak of Mount Athos rising above the clouds. The colors of the island are remarkable: the grey coastal line, the olive-green trees and bright flowers, the flashing silvery streams of water, the pastels augmenting the otherwise solemn stone monastery walls, the bright golden domes of Panteleimon, the whitecaps and surf of the surrounding sea, the monks' black habits and tall, rounded black hats sitting atop long, unbarbered hair.

I spent a night in Coutloumous, the monastery which is only about a five-minute walk from Karyes. The guest book, signed by all visitors, was next to my bed. I thumbed through it, reading the same clichés, the same monotonous expressions of greeting and appreciation—adding my own, equally cliché and monotonous. Then I came across a message written by a Los Angeles physician.

"We are gratified with the gentility and hospitality extended by the monks in this out-of-the-way hostel. Because of the teachings of Koch and Lister which have become an inseparable fundament of our cultural training, we feel we must hastily retreat from this haven of refuge provided by the good fathers. The various bacilli and parasites at whose disposal we have placed ourselves must sadly wait for the next visitors to this little haven out of the way from life's stresses. Adieu, you cockroaches and rodents, products of the kindly hand of God, adieu, you lice and flies, little insects blessed by the saints and Holy Mary. We leave you with the good monks in the deca-

continued on page 21

"I Was Sick, and Ye Visited Me"

Thoughtlessness, says the author of this article, can be as cruel as intentional neglect of the sick and convalescent. Here are some pointers for bringing good cheer to people who need it.

by Edna F. Lyte



AT THE HOSPITAL, cards, notes and little gifts can give encouragement. But when the patient returns home, a sight of the faces she has seen at every guild meeting is desperately needed during the tedious, lonely days of recuperation. A hastily scrawled note or a mailed gift cannot take the place of a personal visit by the donor. Such material attentions can bring despair and disillusionment. How often have we sent cards, notes and gifts after a patient's return from the hospital simply as a salve for our guilty consciences? To the shut-in there is no substitute for one's self and one's time. This is when we as a church are on trial. Let us not shatter her confidence in her church. Isn't our faith a tie that is supposed to bind us together?

Fine buildings and much activity do not of themselves make a "living church." It is spiritually dead if Christ's precepts are not followed. "I was sick and ye visited me." Raising money for new parish houses or organs does not exempt us. If all those not having families of little children or not working full time to support themselves made only four visits a year, there wouldn't be a single neglected shut-in.

When guild members discuss at the monthly meetings what we should do for the sick and convalescent, let us make certain that we follow through on our plans. The results of thoughtlessness are as cruel as those of intentional neglect. Here are some suggestions for visiting shut-ins:

1. After serious surgery it is generally wiser to stay away from the hospital unless you are asked to come. Your visit could do more harm than good.

2. After the patient's return home, telephone to find out personally if and when she is able to receive visitors. Go when she needs you, not when it suits your personal convenience.

3. Don't go in groups; that might exhaust her. Go alone or the purpose of your visit (to bring her cheer when she is *alone*) will be defeated.

4. Over the telephone you have told her when to expect you. Don't keep her waiting. That will frustrate and exhaust her.

5. Don't sit on the edge of your chair, glancing from time to time at your wrist-watch. That will depress her. Now is the time to do that sewing for the next church bazaar, or some of your own mending.

6. You need not try to entertain her; she will be glad just to talk with you. If she is physically handicapped, you might do some mending for her or write a letter for her.

7. If she isn't bedridden, perhaps she would love a short ride.

8. Do not tell her about other people's illnesses. Her own is all she can cope with.

9. Tell her how *nice* she looks, not how well she looks.

10. Unless specifically invited, stay away on Sundays and whenever one of her family can be with her. At such

times there are matters she must discuss with a member of her family. And, most important, she is not alone then.

11. Evening visits are taboo.

12. Go also on gloomy days—they are worse for her than for us.

13. Talk quietly and calmly, but do not make her strain to hear you. Guide the conversation to pleasant subjects.

14. A sick person often has harmful worries. Let her unburden herself if she wishes. Treat her confidences as a sacred trust.

15. Don't tell her you were too busy to visit her, when she knows you have time to attend club meetings.

If a member of the invalid's family is rendering our church special services gratis, we are more than ever obligated to visit her.

Unless we make personal contact with those at hand who are in need of our ministry, we can have no true conception of world suffering. What is happening in our own church family? Let us remember that all the good will and all the prayers in the world are worthless unless we do something effectual about them. To go alone and bring a little cheer when it is most needed to a sorrowing one or a shut-in may seem drab, but we will be wearing the badge of Christ on our hearts. Let us stop and think: "I myself may one day be laid low; would I then want to be confronted with the realization that I belong to a so-called religious organization that is Christian only in name?"

We must "tread the city's streets for God. The only way we can serve Him is to do for others, and we must do it for love of them. For only as we love others can we truly love God."

ENM

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You are going to vote for the party and the candidates you honestly believe will represent you best. But you will also be voting because you believe in this democracy of ours, because you want to keep it the way it is—a country where you can have your say and nobody else can say it for you!

The man who votes demonstrates to all potential enemies that in a hot war the enemy would be facing a united country that believes in its concept of freedom and liberty. If you sit this one out you are running the risk of contributing to blundering your country into war.

Thus the vote of each person becomes a genuine deterrent to aggression. If you don't vote . . . if fewer people go to the polls than in 1952, a potential enemy would be justified in interpreting this fact as a crack in our armor. If you do vote, you're doing what you can for peace.

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"The Great Outdoors is His Parish"

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ARE YOU BEING AN ANGLICAN?

The Roman Catholic Church walks on
one leg. The Church is everything, with
its concomitant sacerdotal and sacra-
mental systems. The Bible is minimized,
and evangelical experience of the Gospel
is hard to find. It produces some saints
now and then, but it is one-sided.

Protestantism walks on one leg. The
Bible is everything, with its effects in
personal piety and the frequent use of at
least the words of the evangelical experi-
ence. Deep belief in sacraments is
rare. These churches, too, produce saints
sometimes, but they emphasize only part
of the Christian religion.

Anglicanism walks on two legs. It em-
phasizes both Church and Bible. It be-
lieves as much in an ordered ministry,
and is as emphatic about sacraments, as
Rome. It believes as much in conversion
and personal religion and evangelism as
Protestantism. Its ministers are minis-
ters "of the Word and of the Sacra-
ments."

We believe this to be a more faithful
representation of what our Lord gave to
His apostles and to the world. We believe
it to be a much richer blessing and help
for human nature.

The fact is that many of our Episco-
pal clergy, however, are in danger of
following the one-leg procedure of Rome,
and being disloyal to our true Anglican
convictions. We should be grateful for
the trend in recent years toward more
emphasis on the Grace of God in the
Sacraments and toward the rediscovery
of our full heritage and toward greater
liturgical care. All of us stand in debt
to the Anglo-Catholics for these things
when they are kept completely loyal to
the Prayer Book.

However, we all need to strengthen
each other in the places where we are
weak. Today the genuinely evangelical
side of our Church greatly needs
strengthening. Saying the words, even
believing the theology of evangelicalism
is not enough. We need to find again the
actual and living power of the Holy
Spirit, conversion, fellowship and Chris-
tian witness.

Again and again I go back to the wis-
dom of a very dear friend, an extreme
high churchman, and a warm evangeli-
cal, Dr. Walter J. Carey, former Bishop
of Bloemfontein, South Africa, as he
writes in "Conversion, Catholicism and
the English Church":

"I see that the sacramental side of
Catholicism is not complete Christian-
ity. . . Sacraments come at a later stage
than conversion. They are certainly
equally necessary to full Christianity,
but they are logically subsequent. Sacra-
ments bind the converted to Him to
whom they have been converted, but un-
less the conversion has taken place there
is no reason why anyone should ever
wish to use the Sacraments."

—S. M. SHOEMAKER

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EPISCOPAL CHURCHNEWS, JULY 22, 1963

THE HOLY MOUNTAIN

Continued from page 17

at faecal-smelling confines of this place of prayer and meditation."

Underneath, a guest from Cincinnati had written: "Why do these men write of food and beds? Have they found the art and civilization of Athos awesome?" Is this a dispute which is well-nigh everlasting. Mount Athos is neither stirred by it nor involved in it. The round of prayer continues, the ebb of life continues, the hospitality continues; and, for all I know, no monk at Coutloumous reads English; so that I protest from the direction of Los Angeles may be known only to the cockroaches and rodents, the visitors who read English (and who bother to read old guest books), to God and to the saints.

I travelled by mule from Karyes to the monastery of Iviron and caught the tiny open boat for the monastery of Great Lavra. The oldest and grandest of the monasteries of Mount Athos, Lavra sits high on a hill overlooking the sea. One has to walk some twenty minutes after disembarking to reach it. I was alone as I made my way from monastery to monastery. At Lavra in the refectory the frescoes of the saints. Here in a chapel I saw an ancient picture of St. Stephen and one of the monks with me pointed to the picture, then to my clerical collar, and said: "Deacon. Like you."

Fr. Diomedes has been a monk at Lavra for fifty years. His card bears his name in Greek. Then, in the left-hand corner, are these words: "Speaking the English. Holy Mountain, Greece."

Fr. Diomedes served me a cordial he had made himself from grapes he had grown. He presented me with a letter-opener and I gave him my English-Greek dictionary. Nifon, a hermit, was visiting Lavra. We went for a walk together up in the hills behind the monastery to an ancient chapel. On the way we met a teen-age Greek lad who produced a child's pistol marvellously bearing the name 'Roy Rogers.' Another monk appeared who handed me a package of Lucky Strike cigarettes (very stale, and opened in my honor) and asked me to explain the meaning of LS/MFT.

Up by the ancient chapel, built by monks centuries ago, we looked out upon the hills, the gardens and the trees, and down to the blue sea. Nifon then said to me: "Here is very true peace . . . and free . . . understand?" I did.

In the open boat I travelled from Lavra around the island past the monasteries of St. Paul and Dionysiou to the monastery of Gregoriou. Gregoriou stands high above the rocks at the very edge of the sea. At night I stood on one of the wooden, seemingly precarious balconies, looking straight down hundreds of feet at the angry waves hurling themselves in intense and unobated fury against the rocks and stone base of the

monastery. I was awakened at 5 a.m. by a young deacon who stood at the foot of my bed shouting: "Deacon! To church!" He gestured that I was to follow him. I stumbled out of my warm bed and into my clothes and we joined the others in the chapel for worship.

In the pouring rain I passed by fantastic Simonopetra, which seems almost to be suspended high in mid-air. My destination was the port of Daphni, my final stop on the island. Here I sat in the 'country store' which has all the intrigue of a diplomatic centre and I talked with Fr. Nikone, a Russian priest and former aristocrat, now a hermit at Mount Athos. His English is impeccable, his charm very grand, his education polished. Fr. Nikone has seen much tragedy within the span of his life; and now he too wonders what lies ahead for the island of 'the Holy Mountain,' which has faced so many crises in its hundreds of years of civilization.

At 1 p.m. I caught the boat to Tripiti, and we passed by the decaying splendor of the Holy Russian monastery of Panteleimon, now housing a dwindling and pathetically small number of monks in its thousands of rooms. At 5:30 I travelled by mule from Tripiti to the fishing village of Ierissos, where I again put up for the night at the inn. The next morning I commenced the all-day bus trip back to Salonica. And my visit to 'the Holy Mountain' had ended.

Holy Week and Easter (according to the Western calendar) I had spent in Athens where I was a guest at Apostoliki Diakonia, the Greek Orthodox evangelism center and student

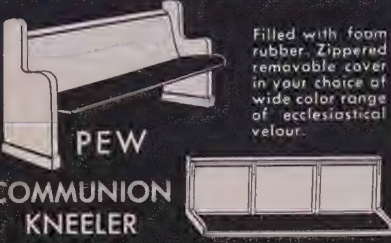
hostel. I was privileged to share the life of the 200 theological students living there who attend classes at the nearby University of Athens. My best friends were Cypriots, Cretans and Ethiopians. During the week I attended services conducted by the Rev. Douglas Duncan at the Anglican Church in Athens. The Eastern and Western calendars differ by a week. On the day of the Western observance of Easter I had made my communion at the Anglican Church.

Flying to Istanbul (Constantinople) after the Western observance of Easter, I was entering immediately into the Eastern Holy Week, which I would spend at Halki, at the Church's most important training school. From Monday on there was a full schedule of daily chapel services. On Great Holy Friday evening there occurred the Burial Service. I was quite impressed by the always recurring Orthodox emphasis upon the joy of the Resurrection. On Saturday night villagers of the island crowded into the chapel for the Easter Service which ended at 3:30 a.m. We commenced the Easter Vespers by marching in a Litany procession around the seminary. Dressed in the vestments of an Orthodox deacon I had been asked to read the Gospel of St. John 20:19-25 in English while other deacons and priests read it in eight other languages. The lights of our candles, the gilded icons, the intonation of the voices made real the meaning of the Resurrection. END.



Greek divinity students and author in front of Acropolis

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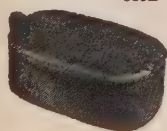
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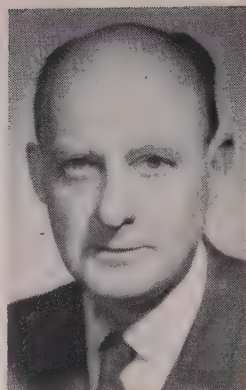
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**Reinhold Niebuhr
writes about**

BE YE THEREFORE PERFECT

OUR Lord's teaching in the Sermon on the Mount contains the fateful words "Be ye therefore perfect as your Father in Heaven is perfect." These words have been fateful because they contain on the one hand the whole genius of the Christian interpretation of life. Man can be satisfied with no lesser standard than the ultimate one, the perfection of God. But they also have through misunderstanding, become the source of grave misconceptions. The chief of these errors is the belief that perfection means absolute purity, the kind of purity which is incompatible with responsibility. For responsibility, whether to our family, our nation, or our civilization involves a measure of guilt. We have proof of that moral dilemma in our present situation, where we must involve ourselves in the prospective guilt of a terrible atomic war in order to preserve the stalemate in atomic weapons upon which our security and the possible avoidance of war depends.

In the fateful days of the "interventionist" debate before the Second World War many Christians used the words of Christ in order to express moral preference for an irresponsible neutrality over the guilt of involvement in war, though the war was necessary to prevent enslavement to tyranny.

Professor Torrey, who has attempted the reconstruction of the Aramaic words which Christ used, has come to the conclusion that "perfection" was not an Hebraic but a Greek word, that Christ was paraphrasing the Old Testament phrase: "Be ye therefore holy as I am holy," and that the exact words he used were an explication of the concept of "holiness" in terms of the New Testament concept of "love." Professor Torrey therefore believes that Jesus must have used words which could be translated: "Let your love be all inclusive as God's love includes all."

Oddly enough the Jews have never had the same difficulty with the demand, "Be ye therefore holy as I am holy." They have simply interpreted this demand as a demand for "righteousness" and righteousness includes justice. The New Testament demand for "perfection" on the other hand was usually interpreted as a demand for absolute purity which excludes those responsibilities which are necessary to establish justice and to avoid tyranny. Perhaps that is why Jews have by and large been more effective in the service of civic righteousness than Christians. That they have been so can be established by much evidence but it will come as a shock to many Christians who have the prejudiced opinion that Jewish behavior is primarily characterized by shrewdness to the point of dishonesty in business dealings. The judgement, which may be accurate in regard to some Jews, cannot obscure the remarkable instinct for civic righteousness and justice among normative Jews which stands in contrast to the tendency toward irresponsibility among the most sensitive Christians.

Our misunderstanding of the paradoxical relation between love and responsibility is amply proved by the shock which many modern Christians feel about Luther's words, "Sin bravely, if also you have brave faith." The sin he is talking about is the sin which is an inevitable concomitant of a responsible attitude toward the sphere of political order, where we can not be absolutely pure and yet responsible. **END**

What the Younger Generation is Asking . . .

THE INTEREST stirred by readers who have responded to the questions and answers about the hymns we sing seems to indicate that many who sing faithfully in Church every Sunday would like to know more about our Hymnal and what it contains.

I have always felt that many of our hymns are not only wonderful forms of worship but also of instruction. Some wise people keep a small edition of the Hymnal by their beds along with the Bible and Book of Common Prayer, for they have found it to be a mine of prayer, poetry and wisdom. We can acknowledge that not every hymn has words that are of such high value, but when studied, unexpected treasure can be found.

Children think about the words of the hymns more than many adults, but unfortunately they, too, fall into the habit of singing obediently whatever may be printed there, and before long they, too, have stopped questioning. Many young people who sing in choirs go to rehearsal after rehearsal with never a word explained to them. They literally sing like parrots. Isn't it high time that we began to be people, to praise or pray with our hearts and minds and voices, instead of singing words printed in a book we have become accustomed to use?

Many of our hymns have great stories behind them, and many of them teach sound theology. There are some regrettable ones which imply that God is far away from us, above the bright blue sky, but there are many more which convey the heart of the Christian faith, *if we will listen*.

Two readers who want to help contributed unusually exciting letters, and one asks a question. First I found a letter from Mr. Clifford Morehouse, Morehouse-Gorham Co., New York:

My dear Mrs. Chaplin:

I have read with interest your comment in the May 13th issue of *Episcopal Churchnews*, in regard to the hymn, "I Sing a Song of the Saints of God." This hymn was first published in this country by us in a Faith Press book entitled *Everyday Hymns For Children*. At that time it had a rather lugubrious tune, but the words caught the attention of the Commission on the Hymnal, with the result that it was included in *The Hymnal 1940* with a new tune written especially for it.

Immediately we began to receive inquiries as to the saints referred to in the hymn. We wrote the author, Lesbia L. Scott, to ask her whether she had any particular saints in mind. I enclose a



PEOPLE--OR PARROTS?

Answered by Dora Chaplin

copy of her reply which you may want to share with your readers.

Sincerely yours,

CLIFFORD P. MOREHOUSE

The letter Mr. Morehouse has sent for us to read is from the author of the popular hymn, and was written on May 4, 1947:

Dear Mr. Morehouse:

I had not actually any specific saints in my mind when I wrote my "Song of The Saints of God," but realizing that children are categorically-minded and demand chapter and verse, I was always prepared to supply the name of at least one saint under each heading. St. Luke, I would remind them, was a doctor; St. Gregory, St. Augustine, St. Hugh, St. Benedict, and any number of others, were priests; plenty of the early martyrs were torn to pieces in the arena during the Diocletian and other persecutions (St. Perpetua and her companions, for instance); St. Martin of Tours is a good instance of a soldier; St. Elizabeth of Bohemia, a queen; and St. Joan of Arc, of a Shepherdess. I hope this will answer your question and those of others.

LESBIA L. SCOTT

Things don't always happen in this perfect way, but a few days later came a letter from a reader who actually knew the writer of the tune, so our picture becomes complete:

My dear Mrs. Chaplin:

In answer to a request in your column in *The Churchnews* for May 13, I happened to know the composer of the music of the hymn, "I Sing a Song of the Saints of God"—the Rev. John Henry Hopkins, who indeed had a happy heart and never grew old. He told me that he had seen the words of the poem in England and had tried every way he knew to find out who wrote them but to no avail. One day when he was sitting in a small boat the rise and fall of the waves sang themselves into the tune as he thought of the words. He submitted the hymn to the New Hymnal Commission by number, as all entries were submitted, and it was included in this edition. I thought your

young correspondent 'J' might be interested.

Yours very truly,

MARY F. WEBB

Thank you very much, Mrs. Webb. I know many people will be glad to know about this, and I'm glad I was not wrong about the composer's young heart.

Hymns seem to be very much in our minds, for the next communication asks a question on the same subject:

Q Have you anything more about a book written of the history of the Church's hymns and hymn writers? A ten-year-old grandchild sings in the children's choir and I am looking for a book to tell her something of the hymns' backgrounds. I have tried various sources, and it seems incredible that such a book has never been written. Is there a life of Mrs. Alexander ("Once in Royal David's City") and something about her poems? It would make an inspiring book for adult choirs as well as junior ones. In the meantime a series of articles in *EC-News* would temporarily fill the gap. For instance, children would like to know that "O Little Town of Bethlehem" was written by Phillips Brooks while he was staying in the Holy Land at Christmas. From there he sent it to his niece.

Mrs. V. B.

Dear Mrs. V. B.:

I am afraid I do not know of a book written for children giving the stories of our hymns. Perhaps some readers can help? I always use the two volumes previously mentioned on this page: *The Gospel in Hymns* by Albert Bailey (Scribner's) and *The Hymnal 1940 Companion* (The Church Pension Fund). The best method I know is to learn all one can about a hymn from these two sources and then pass on the knowledge in the way best suited to the age of the child who will sing the hymn. Older young people enjoy doing the research for themselves. I heartily agree with you

continued on page 29

BOOKS In Brief



BOOKS

DYING WE LIVE, edited by Helmut Gollwitzer (Pantheon \$4.50). The Nazi period of German history saw human nature sink to new depths of degradation. But what we often forget is that many Germans in this same period soared to great spiritual heights. This book tells of the last words of many who were heroic martyrs and they are by these words an inspiration to all who believe in the power of the human spirit to rise above the hatred and cruelty of this world.

POLITICS FOR CHRISTIANS, by William Muehl. (Association Press \$3.00) A plea for Christian political thought and political action.

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST, by Geoffrey Graystone. (Sheed & Ward \$2.50) On the relation of the famous scrolls to the faith of the New Testament.

CHRIST AND HIS CHURCH, by Anders Nygren. (Westminster Press \$2.50) A study of the main issues in our Lord's relationship to His church.

CLINICAL TRAINING FOR PASTORAL CARE, by David Belgum. (Westminster Press \$3.00) A guide for pastors.

RED LETTER DAYS, by Harry N. Hancock. (Longmans, Green & Co. \$2.25) Meditations on the great days of the Christian year.

THE CHURCH IN SOUTHEAST ASIA, by Winburn T. Thomas and Rajah B. Manikam. (Friendship Press cloth \$2.50; paper \$1.25) The story of the church's work in this area.

A MAN SENT FROM GOD, by W. Reginald Wheeler. (Fleming H. Revell \$3.95) A biography of the great Presbyterian leader, Robert E. Speer.

THEY SAW HIS GLORY, by Maisie Ward. (Sheed & Ward \$4.50) An introduction to the four gospels and the acts of the Holy Apostles.

AN ADVENTURE IN LOVE, by W. Taliaferro Thompson. (The John Knox Press \$2.50) This book, by the Moderator of the Presbyterian Church, U. S. and a former professor of Christian Education at Union Theological Seminary in Richmond, is a guidebook for putting Christian love into action in the modern-day family. It contains sound advice for parents, young couples considering marriage, husbands and wives and even for grandparents.

NOT LONG AGO I reviewed Richard Wright's *The Color Curtain*, being his unofficial report as a spectator at the Bandung Conference, in Indonesia. My view remains unchanged that it was one of the important recent books. Now there is one to place beside it, in some ways of greater importance. At any rate, the two make significant collateral reading.

THE MEANING OF BANDUNG. By Carlos P. Romulo. Univ. of N. C. Press. 102 pp. \$2.50.

General Romulo speaks as the head of the Philippine delegation to Bandung. His sound statesmanship and lucidity of expression were never better than in this brief book.

It is his opinion that "A reassessment of Bandung should be an occasion for introspection in the West. There should be a revision of the old, outworn values that, for countless years, have lain at the core of Western attitudes in regard to Africa and Asia." It is his view that color did not primarily determine the selection of the 29 participating nations, but rather the fact that they all "had an experience at one time or another of subjection to a foreign power, usually a Western power." To the surprise of many, including Chou En-Lai, the participating nations "shared a common abhorrence of imperialism, whether Western or Communist."

As for the matter of race, on which Wright had so many off-the-record impressions to report, the Conference steered away from the obvious pitfalls. Romulo, speaking for his nation, said at the time: "Our quarrel with racism is that it substitutes the accident of skin color for judgment of men as men. Counter-racism would have us do the same: to lump white men by their supposed racial grouping and govern our acts and reactions accordingly. It is our task to rise above this noxious nonsense. We have the responsibility to remain aware that this kind of racist attitude has been the practice not of all white men, but only of some, that it flies in the face of their own profoundest religious beliefs and political goals and aspirations..."

General Romulo sets before us six major Asian criticisms of the U. S. as now current. Some may be just,

and some not, but he rightly observes that we need to know them in either case. He then offers some suggestions for better U. S.-Asian relationships. His character studies of Nehru and Chou En-Lai are penetrating. The appendix presents the list of delegates, General Romulo's main address, his reply to Nehru in a debate before the Political Committee, and the full text of the final Communiqué of the Conference. I cannot sufficiently state the importance that this little book should gain as wide an audience as possible among thinking Americans. It is the wise voice of one of our best friends in the East.

STUDY IS HARD WORK. By William H. Armstrong. Harper. 167 pp. \$2.00.

It is not customary to note in these pages a textbook. But it is the downright revolutionary nature of Mr. Armstrong's book on study technique (which subject he teaches at the Kenyon School) which leads me to call it to your attention. The very title is a direct challenge to the prevailing philosophies of public education in the recent decades. As he says, "Study is above anything else, hard work." It has always been hard work, and there are no indications at present which hint that science is going to accomplish a vitamin-capsule method of learning that will eliminate study. Harold C. Martin, Director of General Education A at Harvard, contributes a Foreword.

The book presents disciplines and techniques by which the second-year schoolboy may learn the true art of genuine study. Many readers of these pages are associated with schools, or otherwise interested in education. They will want to know this book with its philosophy attuned to the Christian idea of education. Since it would not be in bookstores, you may obtain it by order directly from Harper & Bros., 49 E. 33 St., N. Y. C.

THE FORD FOUNDATION; The Millions and the Millions. By Dwight Macdonald. Reynal & Co. 186 pp. \$3.50.

Mr. Macdonald has been for years a shrewd and witty observer of American political and economic affairs. The present book, most of which appeared in *The New Yorker*

Science Reviewed by Edmund Fuller

in his best vein. It is a comprehensive look at the phenomenon of the foundation, as such, the immense and Foundation in particular, and the complex influences, for better or worse, that such peculiar institutions have upon our lives. The author does not join in the recent attacks on the great foundations from the responsible right, but at the same time he sees the flaws and follies of the institutions, and penetrates the social psychology of the professional foundation staff types, whom he dubs "philanthropoids."

From his opening sentence, in which the Ford Foundation is described as "a large body of money completely surrounded by people who eat some," this cogent piece of sociology happens to be at all times gracefully written and sometimes extremely funny. It probes an aspect of temporary economic and sociological life about which most of us know less than we should. Highly recommended.

YOUTH; The Years from Ten to Sixteen. By Arnold Gesell, Frances L. Ames, and Louise B. Ames. Harper. 200 pp. \$5.95.

Insofar as "the proper study of mankind is man," then that proper pursuit needs to be based upon the receptive study of childhood and youth. The present volume completes the trilogy which Dr. Gesell and his collaborators have pursued through *The Infant and Child in the Culture of Today* and *The Child from Ten to Ten*.

Dr. Gesell's studies are not basically controversial. They seek that useful myth of the norm for the other small group which is the source of his data comes from good upper-middle-class homes and environments. At the same time, he does not intend his findings to be interpreted by anxious parents as roadmaps to courses their children should follow. One of the values of this book is that while observing the behavior of "typical" children in the years involved it puts great stress on individuality, the uniqueness of each person, and upon such mysteries as giftedness, and the distinct "style of growth" which any child is apt to have.

There are limits to the value of all behavior studies of the statistical or cumulative observation method. Within these limits, however, the Gesell studies have earned a high regard which the new volume will maintain.

Recommended Reading

THE MEANING OF BANDUNG. Carlos Romulo. U. of N. C. Press. \$2.50.
THE FORD FOUNDATION. Dwight Macdonald. Reynal. \$3.50.
YOUTH; 10-16. Gesell. Harper. \$5.95.
FAITH, REASON & EXISTENCE. Hutchinson. Oxford. \$4.50.
RELIGION IN THE MAKING. A. N. Whitehead. Macmillan. \$3.00.
MODES OF THOUGHT. A. N. Whitehead. Macmillan. \$3.75.
HOLY BIBLE. Knox tr. Sheed & Ward. \$7.50.
THE WATERS OF MARAH. Peter Hamilton. Macmillan. \$4.75.
NAUGHT FOR YOUR COMFORT. Trevor Huddleston. Doubleday. \$3.75.
DEAD SEA SCROLLS & ORIGINALITY OF CHRIST. Graystone. Sheed & Ward. \$2.50.

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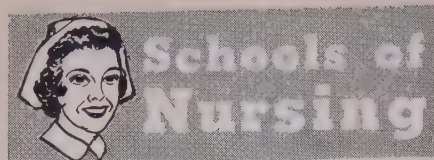
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LETTERS TO THE EDITOR

EDITOR'S NOTE

Letters on the subject of the editorial, "Is the Bishop Above the Law?" (ECnews, June 24) are being accumulated for a round-up of the comments in a fall issue of this magazine. Letters of 200 words or less will be given preference.

► Our Mistake

Sir:

May I make a slight correction in the article which appeared in the June 24th issue of *ECnews* entitled "Protestants With Their Backs to the Wall."

In the article you refer to the Archbishop of Armagh as appointing the Rt. Rev. James McCann of Meath as a co-consecrator. The Bishop of Meath was appointed as consecrator and Bishop Mallett of Northern Indiana and I served as co-consecrators.

I would like also to state that the interpreter through whom I work when I make visits in Spain is Gilbert Costello, senior warden of the English Parish Church of Hampstead, London. He has been a devoted and unselfish friend of the Spanish Reformed Church for years and I want to pay my tribute of appreciation to him in this note.

(THE RT. REV.) STEPHEN E. KEELER
BISHOP OF MINNESOTA

► The Middle East

Sir:

You are doing a vital service in making plain the complex picture in the Middle East. I write from personal experience in the Holy Land, as I was American chaplain to the Anglican Bishop in Jerusalem, 1945-46. At that time, the Christian purpose of reconciliation was shown by presence of a Hebrew expert on the Bishop's staff, Witton-Davies, and an Arab expert, William Watt. These two offices were swept away by the extreme feelings, on both sides, in the Israeli-Arab war.

Two points that need to be made clear are that the Arabs only emerged from 400 years of Turkish domination in 1917, and then were placed under British and French Mandates by the League of Nations. Consequently, when Ben-Gurion boasts, as recorded in the *New York Times*, that Israel is the strongest nation in the Middle East, except for Turkey, Ben-Gurion is simply stating a fact.

Also, we must realize that Russia claims an historic interest in the Middle East, in particular the Holy Land, because of the traditional Russian assertion that Moscow is "the third Rome." The Communist party in Israel is already a force to be reckoned with. So it is to the interest of Russia to woo the Arabs along Communist lines.

We have had headlines about Egypt recognizing Red China, recently. But there was little excitement in the American press when Israel recognized Red China, in January, 1950.

We seek a free world where all can

express themselves and the four freedoms flourish.

I once said to a rabbi friend, "When bothers me is the appealing self-righteousness of you Zionists. I cannot say that you are any better than we Christians."

The General failure of Christian leadership to take a strong stand for free play in the Holy Land gives us reason to ponder the statement that we live in a "post-Christian world." Further, this Christian weakness has cost us the lack of respect of Jew and Moslem alike.

(THE REV.) FRANCIS J. BLOODGOOD
TULSA, OKLAHOMA

► The Seabury Series

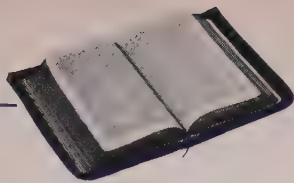
Sir:

In the May 27th issue you editorially endorse the Seabury Series. I wonder how many of the clergy would be able to go along entirely with you in this. I know of no subject in the Church about which opinion is so divided, and of no parish minister who is not pretty mixed in his evaluation of it.

Is the "basic philosophy" of the Seabury Series really so unique, as you make it? In many a Sunday School far back there has long been the endeavor to relate the Christian Faith to children where they were, to make the class room and the parish church a friendly place where there was understanding and redemption too. And in all four churches where I have served as rector there has always been a core of faithful people concerned and committed, the very group from which the priest who is concerned himself tries to get his teachers.

My real questions, however, concern first, the study books for children and teachers released last year for grades 1, 4 and 7. Speaking from a situation where we have a fine group of mature and devoted lay people teaching in the Sunday School, I feel they need to be given a textbook which gives them a definite subject matter to be developed and which has it worked out in some consecutive fashion week by week with suggestive and illustrative matter readily available. A good teacher will not "impose" this in lecture fashion. He will draw the children out and get them involved, but he will not come empty-handed. Whether they've gone to Church Conference or not, our teachers are not very competent theologically and they are not Biblical scholars. To give them a Seabury course from which somehow out of the children's questions and comments they are to bring in the Christian answer is asking too much of a lay teacher week in and week out. They simply do not have the background, and few people I know are flexible enough to steer all the questions around to the right theological answers. Furthermore I cannot but question what knowledge of the Bible children will receive under the Seabury courses. It is on this account I am strongly tempted to go back to the Presbyterian curriculum which has generally met our need.

continued on page 2



St. Paul the Missionary

A Continuing Bible Study by Robert C. Dentan

Isaiah 49 :1-6; Acts 9 :1-22; 13 :1-3, 16, 38-48; II Corinthians 11 :24-27; Acts 28 :16-31

THE ANCIENT Covenant of Faith included the promise "in thee shall all the families of the earth be blessed (Gen. 12:3)." Throughout much of her history the old Israel had tended to forget this larger purpose of her calling and to act as if God had no real concern for other nations. But the greater vision never died among the prophets. From generation to generation they continued to affirm—usually to unreceptive ears—that God did not exist for Israel's glory, but Israel for God's. The time must yet come when the knowledge of God would cover the whole earth as the waters cover the sea (Isa. 11 :9).

The most striking and fully-developed expression of this view is to be found in the writings of Second Isaiah, especially in the passages which speak of Israel as "the servant of the Lord." In Isa. 49 :1-6 the prophet warns his contemporaries in exile that the restoration of Israel alone is not a sufficient task for God's servant. He must also become "a light to the Gentiles" and bring God's salvation "unto the end of the earth." The original apostles and the church at Jerusalem, of which they were the heart, do not seem—at least at the beginning—to have made much effort to realize this larger vision of the prophets, which was also of course the vision of Jesus. Whatever the reason may have been, the Jerusalem church apparently was content to develop its own spiritual life and to recruit new members chiefly from its Jewish fellow-citizens. It seems to have been only with the coming of Stephen and the Hellenists that the church began consciously to extend her energies toward actively evangelizing the Gentile world.

The Hellenists seem responsible, at least indirectly, for the most crucial event of the period, the conversion of

St. Paul (Acts 9). Since we are explicitly told that Paul was in the crowd which stoned Stephen (7 :58), we can hardly doubt that his conversion was due in part to impressions formed on that occasion. Although Paul had been one of the fiercest opponents of the new faith, he must have been touched by the remarkable combination of heroic devotion and a gentle spirit which Stephen showed. One can imagine the question "Why?" continually obtruding itself, followed at last by another, "Could Stephen possibly have been right?" Some such psychological preparation seems necessary to explain the conversion which occurred so dramatically on the Damascus road and which brought all Paul's exuberant vitality into subjection to the rule of Christ.

When Paul was converted, he was converted all the way. He does not seem to have undergone the painful process of gradual readjustment to new ideas which the original apostles had found so difficult—or, if he did, there is no record of it, even in the long, hidden years before he began his active ministry. Perhaps because he was born in Tarsus, a pagan city, he knew the deep spiritual hunger of the Gentile world and knew that their fields were white to the harvest. So, when he found the Jews antagonistic to his preaching, he turned without hesitation to the Gentiles and found there an immediate and enthusiastic response. The story of his experiences at Pisidian Antioch, as related in Acts 13, is typical of this phase of his career.

The rest of the book of Acts is taken up with the account of his missionary activities among the Gentiles, activities which carried him through most of the important cities of the Roman Empire, founding churches wherever he went. His own summary of the hardships of those days, in II Corinthians 11 :24ff, is the best witness to the magnitude of his achievement.

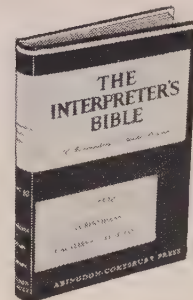
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continued from page 27

ment and the price he was willing to pay. Few men in history have had more active or adventurous careers and certainly few have had more revolutionary effect upon the life of later times. Led by the Holy Spirit, Paul was chiefly responsible for the transformation of what might have seemed to many only a new Jewish sect into an overwhelmingly Gentile, and therefore universal, Church. Through him, more than any other human agent, light came to the Gentiles and blessing to all the families of earth.

All this was not accomplished without some struggle within the Church itself. Certain passages in Acts reveal that many in the apostolic Church thought that Gentiles could not become Christians without undergoing circumcision and observing meticulously all requirements of the Jewish law. But Paul, who was as rigorous toward others as toward himself, fought this battle through and vindicated his Gentile mission as successfully on the theoretical front as he prosecuted it on the practical (the course of the controversy can be traced in Gal. 2 and Acts 15). By the end of his career the Church was Catholic in mentality as well as in actual fact.

The book of Acts ends with St. Paul in prison at Rome. Nothing is known for certain about the outcome of his trial, or whether indeed it ever took place. So far as the Bible is concerned there was no reason to carry the story beyond this point. From the standpoint of history, a knowledge of Paul's ultimate personal fate is of little importance. What is important is the fact that his great battle for the universality of the Gospel had been won and the work of preaching to the nations would be carried on in his spirit by an innumerable host after him. END

NOT A WORD

"He answered . . . never a word"

(Matt. 27:14)

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Don't grumble—be humble.

Trials cling?—just sing.

Can't sing?—just cling.

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(2nd Cor. 12:9)

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Continued from page 23

At a hymn comes to life when we know how it came to be "born." The line is true of adults who suddenly begin to sing with understanding after they have had their interest raised at a parish "hymn-sing" where a good interpreter has shown the history and reason for the writing of a particular hymn.

Eureka! Anyone wanting a more complete glossary of teen-age talk (Cnews, July 8) will be sent a remarkable booklet, if the request is accompanied by a self-addressed envelope. Write to William Morris, The All Syndicate, Inc., 229 West 43rd Street, New York 36, N. Y. The author says it is "light-hearted, brash and impudent," and that he has compiled it in a spirit of "bemused incredulity." Teen-agers have supplied the four hundred words and phrases, and he is waiting for more. Can you help him, Younger Generation?

LETTERS

Continued from page 26

...ent years.
I am also concerned about the Family Service as it is conducted in parishes I know. Often it's a substitute for the full Prayer Book service, an abbreviated form of Morning Prayer or the Ante Communion. The sermon, if any, is shortened or watered down, and the time given over to a discussion group. Is this an adequate fare for Christian nurture in this Church? I speak for myself alone perhaps, but when I go to church on the Lord's Day I want Morning Prayer or the Holy Communion AND a sermon, not a cut-down version of either without the word given a prominent place. I do not want to sit around discussing my children's problems, relationships, or any other subject. I want to be in church at worship! In my last two parishes we had Sunday School at 11 o'clock, the same hour as the main service of the day. The whole parish, children (except for the nursery and kindergarten) and adults were together in worship til the hymn before the sermon, when the children went out to the parish house for mass instruction. In that way we had the family pew, all were exposed to the full service of the Church, my own children learned the hymns, canticles, collects, etc., all of us were in it together...

(THE REV.) BENJAMIN MINIFIE
BETHLEHEM, PENNSYLVANIA

Bishop Dun

Since there has been some misinterpretation of what I said at our recent diocesan Convention about my own plans for retirement, I am writing to make a correction.

Assuming that my health continues reasonably good, my present guess as to when I would retire is at the age of 70 in 1962. In that case I would probably ask for the election of a coadjutor in 1960.

(THE RT. REV.) ANGUS DUN
BISHOP OF WASHINGTON

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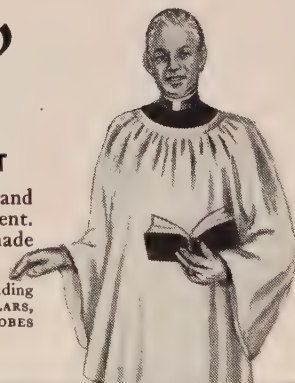
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CLERGY CHANGES



New Faces In New Places

CROMEY, ROBERT W., recently ordained deacon, to curate, Christ Church, Bronxville, N. Y.

DAVIS, H. SHELDON, from chaplain, Quintard House, Memphis Medical Center, to rector, Quintard Memorial Chapel, Tipton County, Tenn.

DERR, MORRIS W., from St. George's, Louisville, to St. Stephen's, Latonia Station, Covington, Ky.

DRULEY, KEITH A., from curate, St. Luke's, Long Beach, Calif., to vicar, St. Clement's Mission, San Clemente.

FIELD, DONALD, from lay reader-in-charge, St. Martin-in-the-Fields, Lumberton, N. J., to lay vicar, Calvary Church, St. James, Minn.

FINCH, FLOYD W., JR., from priest-in-charge, St. Andrew's, Bessemer City, N. C.; St. John's, High Shoals; and Trinity, Kings Mountain, to rector, St. James, Lenoir.

FURLONG, JAMES D., from curate to canon chancellor, St. Paul's Cathedral, Buffalo, N. Y.

HANNER, WILLIAM O., from rector, St. Stephen's, Coconut Grove, Fla., to rector, Church of the Holy Comforter, Kenilworth, Ill.

HARRISON, LELAND L., from assistant, St. Paul's, Troy, N. Y., to rector, Grace Church, Watford.

HEINTZ, RICHARD C., non-parochial priest of the Missionary District of Wyoming, residing in Berkeley, Calif., has been appointed vicar of St. Andrew's, Pinedale, Wyo.; St. John the Baptist, Big Piney; and St. Hubert's, Bondurant.

HILL, WILLIAM R., from Trinity, West End, Birmingham, Ala., to St. James, Fairhope.

JANSEN, FREDERICK B., from rector, House of Prayer, Newark, N. J., to chaplain, Wallkill State Prison, Wallkill, N. Y.

JONES, SCOTT N., assistant, St. Matthew's, Evanston, Ill., will become Episcopal chaplain at Northwestern University in Evanston, Sept. 1.

MCKNIGHT, VERNON C., from curate, St. Mark's, Casper, Wyo., to rector, Holy Communion, Rock Springs.

MANNING, ROBERT H., from rector, St. Andrew's, New Orleans, La., to rector, St. John's, Mt. Prospect, Ill.

MILLER, HERSCHEL G., from St. Matthew's, Enosburg Falls, Vt., to rector, St. Mary's, Northfield.

PARTRIDGE, IVAN H., from curate, St. Luke's, Montclair, N. J., to rector, All Saints, Glen Rock, effective Aug. 1.

ROBERT, FRANK W., from rector, Christ Church, Covington, La., to curate, Grace Church, New Orleans.

SAUNDERS, PAUL G., from rector, St. Michael and All Angels, Albuquerque, N. M., to canon, St. John's Cathedral, Albuquerque.

SMITH, BENJAMIN B., from curate, St. Luke's, Mountain Brook, Ala., to vicar, St. Andrew's Mission, Mobile.

STINNETTE, DR. CHARLES R., JR., from canon, Washington Cathedral, and associate warden, College of Preachers, to associate professor of Pastoral Theology and associate director of a Program in the Relations of Psychiatry and Religion at Union Theological Seminary, N. Y. C. The program has been set up for an initial period of five years under a grant of \$200,000 from the Old Dominion Foundation. He will begin his duties in September.

TESTER, WELCH K., recent graduate of Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, has been assigned to Trinity Church, Spruce Pine, N. C., where he will work following his ordination in Holy Cross Church, Valle Crucis, N. C. He will also be in charge of the work at St. Thomas Mission, Burnesville.

TIERNEY, JOHN C., from rector, Christ Church, Cape Girardeau, Mo., and dean of the diocese's South Convocation, to rector, Holy Trinity, Thermopolis, Wyo.

WALBRIDGE, ALAN, from curate, Christ Church, Hudson, N. Y., to rector, Trinity, Gouverneur, and priest-in-charge of the Church of the Ascension, Fine.

WARD, RODERICK, newly-ordained deacon, to be in charge of the Church of the Redeemer, Addison, N. Y.

Deacons Ordained

BEAVEN, JOHN C., of St. James' Church, Manhattan, June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be vicar of St. Paul's, Fort Benton, Mont.

BEREY, EDWARD J., of Christ Church, Riverdale, N. Y., June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be vicar of St. Francis', Sloatsburg, N. Y.

BIGGIN, HENRY M., of Grace Church, Newark, N. J., June 9, at Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

BURFORD, FREDERIC S., III, of Laurel, Del., June 3, at St. Philip's Church, Laurel, by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware. He will be curate of Calvary Church (the Bishop Cook Memorial), Hillcrest, Del.

COVERLY, CYRIL F., of the Church of the Heavenly Rest, Manhattan, June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. After his advancement to the priesthood, he will become a chaplain in the Armed Forces.

CROMEY, ROBERT W., of St. Thomas' Chapel, Manhattan, June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be assistant at Christ Church, Bronxville, N. Y.

DOUGLAS, ROGER O., of Grace Church (Van Vorst), Jersey City, N. J., June 9, at Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

FAHSING, WILLIAM F., of St. Martha's, North White Plains, N. Y., June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be vicar of the Church of St. John the Divine, Tomkins Cove, N. Y., and St. Mark's, Fort Montgomery.

GARCIA, THEODORE R., of St. Peter's Church, Peekskill, N. Y., June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be assistant at the Church of the Holy Comforter, Kenilworth, Ill.

HUNT, GEORGE, June 13, in Louisville, by the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky. He will be in charge of the Church of the Holy Trinity, Gillette, Wyo.

KANESHIRO, MORIMASA, June 10, in St. Stephen's House, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri. He will return to his native Hawaii to work under the direction of Bishop Harry S. Kennedy.

KERN, DAVID P., of Trinity Parish, Manhattan, June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be assistant at St. Andrew's, Beacon, N. Y.

LATTIMORE, MALCOLM S., JR., June 10, in St. Stephen's House, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri. He will work under the direction of Bishop Stephen F. Bayne, Jr., of the Diocese of Olympia (Washington).

LYDECKER, WILLIAM J. F., of Christ Church, Hackensack, N. J., June 9, at Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

MERRILL, RALPH E., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He will be curate at St. Mark's, New Britain, Conn.

NEAL, RICHARD F., June 16, at St. Mark's Church, Berkeley, Calif., by the Rt. Rev. Henry H. Shires, Suffragan Bishop of California. He will be vicar of St. Nicholas' Mission, Midland, Texas.

NEWTON, WILLOUGHBY, June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He will continue as a Master at Kent School, Kent, Conn.

OLER, CLARKE K., of St. George's Church, Manhattan, June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will be assistant at St. John's, Youngstown, Ohio.

RAZEE, GEORGE W., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He will be curate of Christ Church, Stratford, Conn., as of Sept. 1.

READ, EATON V. W., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. Ordained to the perpetual diaconate, he will serve in St. Paul's, Fairfield, Conn.

SHEPHERD, RICHARD G., of the Church of St. Mary the Virgin, N. Y. C., June 3, at the Cathedral of St. John the Divine, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will do post graduate work at Yale Divinity School.

WAGNER, ROBERT G., of Trinity Cathedral, Newark, N. J., June 9, at the cathedral, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

WASHBURN, FRANCIS G., June 10, in St. Stephen's House, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri. He will be minister-in-charge of St. James', Macon, Minn. He was presented for ordination by his brother, the Rev. Charles H. Washburn, rector of St. Stephen's House.

WATSON, ROBERT W., JR., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He will become assistant at St. John's, Stamford, Sept. 1.

WENTT, ALLAN R., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut, acting for the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, where the newly-ordained deacon will serve.

WILLIAMS, JOHN R., June 14, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He will serve as curate at St. Peter's, Cheshire, Conn.

Priests Ordained

BUTEHORN, ROBERT F., at Trinity Cathedral, Long Green, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He will be assistant at Trinity.

DAVIS, ELDON, librarian at Berkeley Divinity School, June 7, at the Cathedral of St. John the Divine, N. Y. C., by the Rt. Rev. Charles Boynton, Suffragan Bishop of New York.

FERNANDEZ, ANGEL, at Christ Church, Brooklyn, N. Y., by the Rt. Rev. James P. D. Wolfe, Bishop of Long Island. Father Fernandez' ordination brings to reality an 11-year-old dream for the native Puerto Rican, whose first steps towards the ministry was with the Methodist Church. He came to Brooklyn in 1929, and began the work with Spanish-speaking people which has continued to this day. He began studying for the Episcopal ministry in 1945. He was ordained a deacon in 1954. He is continuing as assistant at Christ Church.

GAETZ, THEODORE E., JR., at Zion Church, Rome, N. Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York. He is continuing as curate of Zion Church.

LAIDLAW, GILBERT E., of St. Luke's, Jamestown, N. Y., June 11, by the Rt. Rev. Lauriston Scaife, Bishop of Western New York. He will remain as curate at St. Luke's.

LOW, ALLAN W., in St. Joseph's Chapel, Kent School, Kent, Conn., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He will continue as master of history at Kent School.

MEHRING, JAMES D., at the Church of the Good Shepherd, Ruxton, Md., where he will continue as assistant, by the Rt. Rev. Harry Lee Dolan, Suffragan Bishop of Maryland.

MOYER, CARL W. F., at St. Timothy's Church, Detroit, Mich., by the Rt. Rev. Archie H. Crowl, Suffragan Bishop of Michigan. He is vicar-in-charge of Grace Church, Standish, and St. Thomas', Omer, Mich. He gave up 26 years' seniority in the Ford Motor Company to prepare for the priesthood under private tutelage and, despite a lack of college training, passed all canonical examinations.

PERKINS, PHILIP E., JR., June 2, at St. John's, Waterbury, Conn., by the Rt. Rev. Walter H. Gray, Bishop of Connecticut. He is continuing at St. John's as curate.

SCHWINDT, LESLEE E., of St. Peter's, Longconing, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He will be priest-in-charge of St. Peter's.

SHELLEY, HARRY E., JR., at the Church of the Guardian Angel, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. He will be assistant at the Church of the Guardian Angel.

Foundation' Still Firm

by Betsy Tupman Deekens

Maybe it's just that it takes a survey to bring out the song in Episcopalians. At any rate the grapevine errs when it says that we don't like to sing. From north, east, south and west have come the votes to say it isn't so. According to a postcard poll conducted by this Corner, the Church's best-liked hymns are:

FIRST, by a wide margin—*The Church's One Foundation*.

SECOND—*The King of Love My Shepherd Is*.

THIRD—*A Mighty Fortress is Our God*, with *Eternal Father, Strong to Save* and *There's a Wideness in God's Mercy* following so closely as to almost tie things up.

Here are a few interesting facts about the winners:

The Church's One Foundation was written by an Anglican priest, the Rev. Samuel John Stone (1839-1900). One of his purposes in writing this hymn was to provide an understandable interpretation of the Apostles' Creed. His second purpose in writing it, according to *The Gospel in Hymns* by Albert Bailey, was to give support to an Anglican bishop involved in a controversy with another Anglican bishop in Natal, South Africa. Space doesn't permit going into the details of the controversy, but author Bailey says the hymn was Stone's effort to affirm High Church dogmas.

The King of Love My Shepherd Is was written by another Anglican priest, the Rev. Sir Henry Williams Baker (1821-77). It's based on the 23rd Psalm, Christ's parable of the Good Shepherd and St. John's teaching that Christ is the incarnation of God's love, reports Bailey.

A Mighty Fortress is Our God was written by Martin Luther at the climax of his struggle against the Roman Catholic Church. The resolution by a Catholic majority in the German government discredited Lutherans and brought about their darkest hour. Out of it came Luther's call-to-battle hymn, based on Psalm 46.

Eternal Father, Strong to Save was written by William Whiting, Anglican layman of London, who was Master of the Winchester College Choristers' School. The English are known as a seafaring people. The hymn may have been inspired by the description of a sailor's dangers and deliverances in Psalm 107:23-32, Bailey reports. Traditionally it is used at the U. S. Naval Academy in Annapolis as well as on all British ships. A translation of it is also printed in the hymnal of the French Navy.

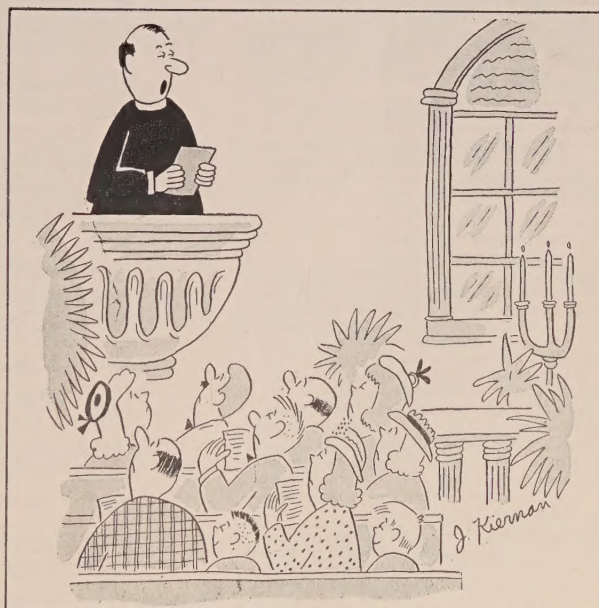
There's a Wideness in God's Mercy is by the Rev. Frederick William Faber (1814-1863), an Anglican priest who went into the Roman Cath-

olic Church. This hymn is considered the "least poetical" of his hymns, according to Bailey. The 150 hymns Fr. Faber wrote included also *Faith of Our Fathers* and *Hark, hark, my Soul*, both mentioned by some readers as favorites.

In the voting and accompanying comments of our survey we find two distinct groups: the Hymn Conservatives (I-like-the-familiar-ones) versus the Hymn Liberals (on-with-the-new).

One reader wrote that as a minister's daughter she thought she could be called an "expert on the well-used hymn"! She recalled telling her father that the old banner of *Fling Out the Banner* must be a "pretty tattered ensign" by now and suggested he give it a well-earned rest. She concluded that Episcopalians are over-using favorites and "neglecting the greater part of our musical heritage."

On the other side of the picture a reader asked rather wistfully, "Shouldn't hymns for men be considered?" He said his parish's choir leader



The Saturday Evening Post

"Let's all stand now, and murder Hymn 147 . . ."

picked hymns nobody ever heard. In between these comments he included not three, but thirty-three of his favorites.

Not only does this poll show what hymns are favorites; it also shows that hymns generally are much liked. So much so that several readers suggested a column on Church music. This is being considered.

Personal Notices

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HOUSEPARENTS for Wilmer Hall Children's Institution. Male or Female, Couples or Single. Apply to Rev. William S. Mann, 3331 Old Shell Road, Spring Hill, Ala.

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PRIEST, 38, 14 years successful parish experience. Lectured this year in religious education at Seabury-Western while earning M.A. Degree in Education at Northwestern. Good preacher and administrator. Prayer Book churchman. Desires rectorship of parish with or planning day school, or parish planning full educational program, or work in church preparatory school, or parish with definite work on college campus. Write the Rev. John Reinheimer, 2116 Lincoln St., Evanston, Ill.

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PARISH SECRETARY, experienced in various phases of church work including Christian Education, desires position in Eastern States. References. Box 1404, Episcopal Churchnews, Richmond 11, Va.

ORGANIST-CHOIR DIRECTOR, Experienced, Highly Trained, desires position near New York City. Good 3- or 4-Manual Organ a MUST. Box 1405 Episcopal Churchnews, Richmond 11, Va.

PRIEST: desires parish; \$5000 and rectory. Experience, credentials furnished. Box 1406 Episcopal Churchnews, Richmond 11, Va.

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BACKSTAGE

IN THIS ISSUE I believe you will find especially interesting the article by Malcolm Boyd entitled *The Holy Mountain*. Rather than tell you about it, I suggest that you turn now to page 16 and read it for lots of real enjoyment.

► Winter before last Mr. Boyd studied at Oxford and on several occasions managed to find time for quick trips to interesting places on the continent—Greece being one of these places. Last year while Mr. Boyd was doing more graduate work at Union Theological Seminary in New York, he renewed a friendship made on one of his trips. In the photograph to the right he is shown with the Rev. George Mamangakis who was recently ordained as a priest in the Greek Orthodox Church and is now Assistant Rector at St. Demetrius' Church in Astoria, Long Island. Mr. Boyd and Fr. Mamangakis became acquainted at the great Orthodox seminary, Halki, located near Istanbul, where the Greek priest studied for Holy Orders.



Malcolm Boyd and friend

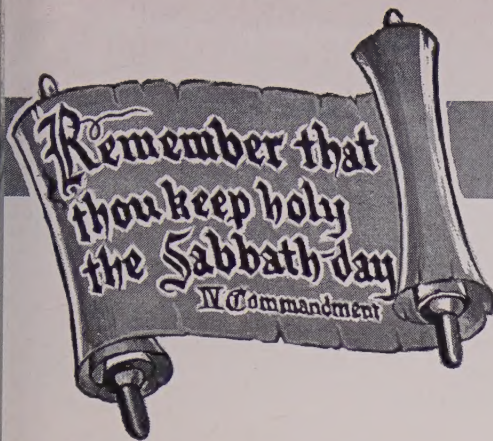
► Incidentally, now might be a good time to announce that, beginning in September, Malcolm Boyd will write a regular feature for *ECnews* on *New Frontiers in Mass Media*. Writing under this general heading, he will include articles on motion pictures, the theatre, radio, television, magazines—or, in other words, all forms of mass media which have become so important in our contemporary world. Because Mr. Boyd has written a number of articles for *Episcopal Churchnews*, it should not be necessary to tell you he was ordained as priest a number of months ago. His decision to enter the ministry came after a brilliant career in the motion picture and T-V production world. Certainly few people in the Church are better qualified to make a critical analysis of modern mass communications than Malcolm Boyd.

► How near right were the majority of those people who wrote to Betsy Tupman Deekens, listing their favorite hymn? Of course I mean how right were they in your own mind? The cover of this issue, drawn by staff artist Sam Robinson, carries the words and music of a portion of *The Church's One Foundation* which placed a easy first among *ECnews'* readers who professed a favorite hymn.

► In our last issue, in this space, I talked about EPISCOPAL CHURCHNEWS being a magic carpet, meaning, of course, that our news columns carry you to wherever the really important news of the Church is happening. As I talk with people about the Church I find that more and more people are talking about the really too flight reporting that our news staff is doing under managing editor Gordon Glover. Sometime soon it might be a good idea to tell you how Gordon has gone about doing a news reporting job that took anything the Church has known in the past.

Claurie E. Beemer

PUBLISHER



Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

HAVANA, CUBA

TRINITY CATHEDRAL 13y6 Vedado
Rev. A. H. Blankenship, Bishop
Rev. E. Pinkney Wroth, Dean
Romualdo Gonzalez, Canon
HC 8, 9 (Span) MP Ser 10:45 Ev 8. HC Wed
(Span) Thurs & HD 9, Int 12

LOS ANGELES, CAL.

JOHN'S 514 W. Adams Blvd.—at Flower
Rev. Robert O. Kennaugh, r
7:30, 9:00, 10:30 HC; Mon, Wed, Fri 8:00
Tues, Thurs 7:00 HC; Sat 10:00 HC, C 5-6
by appt.

SAN FRANCISCO, CAL.

CE CATHEDRAL Nob Hill
Rev. C. Julian Bartlett, Dean
HC 8, 12:15; MP 11 (HC 1st Sun); Ev 4.
HC 8, Wed & HD 10:30, Thurs 7; MP 9;
3:30

DENVER, COLO.

JOHN'S CATHEDRAL
Rev. Colorado
7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
Sundays, Wkdays HC Wed 7:15; Thurs 10:30,
HC 10:30

COCONUT GROVE, FLA.

TEPHEN'S 2750 McFarlane Road
W. O. Hanner, r
W. J. Bruninga, Rev. Allan E. Smith
7, 8, 10, & Daily. C Sat 5-6 & 7-8.

SAINT LOUIS, MO.

RCH OF ST. MICHAEL & ST. GEORGE
Rev. J. Francis Sant, r
Rev. A. L. Mattes, Min. of Education
Rev. D. G. Stauffer, Asst. & College Chaplain
8, 9:30, 11. High School 4:30, Canterbury
7:00

SEA GIRT, N. J.

JRIEL THE ARCHANGEL
R. H. Miller, r. Rev. Allen S. Bolinger, c.
8 HC, 9:30 Sung Eu, 11 MP; Daily HC 7:30
9:30

BUFFALO, N. Y.

PAUL'S CATHEDRAL Shelton Square
Rev. Philip F. McNairy, D.D., dean
n Mitchell Haddad; Canon J. D. Furlong
8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
s, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
ing Service 12:05

NEW YORK CITY

CATHEDRAL CHURCH OF JOHN THE DIVINE
Ch and Amsterdam
HC 7, 8, 9, 10; MP HC & SER 11;
Ser 4. Wkdays MP 7:45, HC 8, also
Wed., Ev 5

CE CHURCH Rev. Louis W. Pitt, D.D., r
way at Tenth St.
9 HC, 11 MP, Thurs 11:45 HC

VENLY REST Rev. John Ellis Large, D.D.
Ave. at 90th Street
HC 8 & 9:30, MP & Ser 11; Thurs HC and
ing Service 12 N; HD HC 7:30 and 12 N;
MP 8

RCH OF THE HOLY TRINITY
E. 88th St. Rev. James A. Paul, D.D., r
8 HC, Ch 9:30; Morning Service & Ser 11,
r address 5

URRECTION 115 East 74th
A. A. Chambers, r; Rev. M. L. Foster, c
Masses 8, 10. Daily 7:30 ex Mon & Sat 10;
t 5-6.

NEW YORK CITY

ST. BARTHOLOMEW'S Park Ave. at 51st St.
Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Wkdays HC
Tue 10:30; Wed & HD 8, Thur 12:10; EP daily 6;
Organ Rec. Fri 12:10
Church open daily.

ST. IGNATIUS' Rev. C. A. Weatherby
87th & West End Ave. (1 bl. west of Broadway)
Sun 8:30 & 10:30 (Sol); Daily 7:30; C Sat 4-5

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald
Sun 8 HC, 11 MP Ser (HC 1st Sun.) Wed. 7:45
HC, Thurs 12 HC.

ST. MARY THE VIRGIN, Rev. Grieg Taber, D.D., r
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); MP 8:40; EP, B 8.
Wkd 7, 8; Wed & HD 9:30; Fri 12:10. C Th 4:30-
5:30, Fr 12-1; Sat 2-3, 4-5, 7:30-8:30 & by appt.
Open daily until 6:30 PM

ST. THOMAS 5th Ave. 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1st Sun) MP 11;
Daily HC 8:15, Thurs 11, HD 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05
ex. Sat., EP 3; C Fri 3:50-5:30 & by appt. Organ
Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Kilmer Myers, v
Rev. William A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish); ESer 8
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH East Ave. & Vick Park B
Rev. George L. Cadigan, r
Rev. Frederick P. Taft, Rev. Edward W. Mills, Assts
Sunday: 8, 9:20 and 11

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
On U.S. Highway No. 70
Sun 8 HC, 9:30 Ch S; 11 MP & Ser; HC 1st Sun.
HD 11 HC.

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COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverser, Assoc
Rev. Richard C. Wyatt, a
Sun 8, 11, Evening, Weekday, Special
Services as announced

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. ab. Market
Rev. Ernest A. Harding, r
Sun HC 9 MP & Ser 11 (HC 1st Sun), Tues HC
noon. Open daily 9 to 5
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House of Bishops was held.

PITTSBURGH, PA.

ASCENSION Ellsworth & Neville
Rev. A. Dixon Rollit, D.D., r; Rev. Max E. Smith, a.
Sun HC 8, 9:30, 11 1st S, MP 11. Healing Sun
7:30, Tues 10. HC Mon, Fri 8; Tues, Sat 10; Wed,
Thur 7:30.

Church open daily.

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10;
Open daily

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
John H. Sivley, B.D., asst
Sun 7:30, 9:30, 11. Daily HC 7:30

DALLAS, TEXAS

CHURCH OF THE INCARNATION
3966 McKinney Ave (off the Expressway)
The Rev. Edward E. Tate, Rector
Sun HC 7:30, Family Service 9:15, MP 11, EP
7:30; Wed & HD 10:30

DENISON, TEXAS

ST. LUKE'S CHURCH 427 West Woodard St.
Very Rev. David A. Jones, B.D., r
Rev. J. Robert Maceo, c
Summer Schedule: Sun MP 7:30; Holy Eu 7:45;
Cho Eu & Ser 9:30. Nursery & Ch S classes thru
4th grade. Wkdays HC 7 M, Tu, Th, Fr. 9:30 Wed.
MP 15 min before each service.

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. James Joseph, r
Sun 8 Holy Eu, 9:15 Par. Comm., 11 MP, 1st Sun
HC Wed & HD 10 Holy Eu

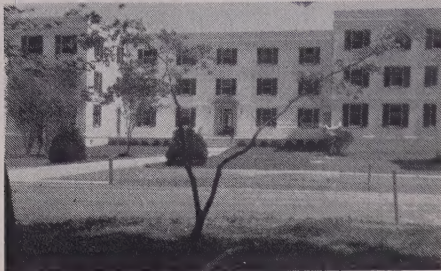
RICHMOND, VA.

ST. PAUL'S—across from the Capitol
Rev. Joseph T. Heistand, r
Rev. David J. Greer, c
Sun Services 8, 11; Wed 7:45



About

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